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Richard S. Taylor (Editor)  
*Olivet Nazarene University*

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THE  
**NAZARENE  
PREACHER**

**FEBRUARY 1964**

**THE PREACHER'S MOTIVATION**

*Samuel Young*

**THE FOLLY OF AN ANTI-PROMOTION COMPLEX**

*Editor*

**A BANKER LOOKS AT CHURCH FINANCING**

*W. Wright Harrison*

**GIVE ME "RELIGION-INTOXICATED" MEN**

*J. Ray Shadowens*

**MUSIC IN THE CHURCH—BLESSING OR ENTERTAINMENT?**

*David Uerkvitz*

**HOW MARVELOUS? HOW WONDERFUL?**

*Brian L. Farmer*

**AT THE HOMILETICAL CROSSROADS**

*Sermonic Studies*

**A TENT AND AN ALTAR**

*Audrey J. Williamson*

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*—proclaiming Christian Holiness*



JAN 17 '64

# THE NAZARENE PREACHER

FEBRUARY, 1964

Volume 39

Number 2

RICHARD S. TAYLOR  
*Editor*

## *Contributing Editors*

Hardy C. Powers  
G. B. Williamson  
Samuel Young  
D. I. Vanderpool  
Hugh C. Benner  
V. H. Lewis

General Superintendents  
Church of the Nazarene

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# The Preacher's Motivation

By Samuel Young

THERE IS NO EASY WAY to Christian service. Our motivation must be pure and must go back to the Lord Jesus Christ, our Saviour, himself, as well as His gospel. I remind you of Mark 8:35, "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it." Nothing short of pure love for our Saviour himself and a devotion to His gospel will provide adequate motivation for the depths of service that your assignment and mine require of us. Here we must keep in mind that reality is much more important than image. We dare not say that image is totally unimportant. We must not rejoice in any distortions of the truth. We should deplore our mistakes and correct them. But the reality of what we are and whose we are and why we serve has a power back of it that will break through to the people eventually.

One writer observed that he was not uneasy lest the church should die, but rather that it might become insipid and lose its tang. I can remember as a boy visiting the north of Ireland during the summer holidays in my grandmother's cottage when she made scones baked on a griddle on an open fire, burning with peat. The peculiar aroma of the peat had a way of getting through to the scones and their identity with that rustic country cooking was unmistakable. I think this was what Jesus meant when He said, "Ye are the salt of the earth." There is a tang about our lives that reflects the source of our salvation in God himself.

Now I realize that some are inclined to identify our whole religion with a painful process and a gloomy existence, but Jesus himself never portrayed this. I know that some would argue, "He . . . is a man of sorrows, and acquainted with grief." But this is not a total description of Jesus' personality. It is rather a description of the price He paid for our redemption. Actually I am inclined to agree with the man that observed that Jesus was "the sunniest soul that ever looked out on the world." Even at the climax of the most difficult days in His life He was able to say to His followers, "Peace I leave with you, my peace I give unto you." Jesus was a radiant soul; He was frustration-free because He was committed to the Father's will without reservations. His gospel produces a similar radiance in you and me.

In facing up to our life of service it is important, as servants of God, that we do not make ourselves the motivation for service and that success should not become the driving power in our lives. We have to learn to laugh at ourselves a little; for if we keep a good sense of humor it won't be so easy to hurt us when someone else laughs at us, because we will have seen the joke ahead of him.

It is also safe to be warned that we cannot even serve men for their own sakes. We serve men for Jesus' sake and for the sake of His gospel. And when we do that and keep at it, we can have a grand time even in labors abundant. We have received what God gives, but our service is made up of giving out again what God has given to us. Paul wrote to the Corinthians, "What hast thou that thou didst not receive?" (I Cor. 4:7)

Excerpts from address given at Conference of Christian Education Directors, Kansas City, August, 1963

## The Folly of an Anti-Promotion Complex

**T**HE ADMINISTRATOR of a small Bible school confessed that he found himself becoming very annoyed with one particularly alert student because of the frequency of his "good suggestions." At first he welcomed them, and tried to implement the better ones. But when they kept coming thick and fast he began to feel dizzy, and found himself turning them all down. Gradually he built up a subconscious defense mechanism, which caused him to dread the student's approach to the office. Sort of a "What-brain-storm-does-he-have-*this*-time?" mood gripped him. He became plagued with an anti-idea complex.

Apparently something similar develops in the minds of a few pastors. Gone are the days when the lonely pastor had to wish in vain for ideas, methods, and materials in the promotion of his various departments and projects. Gradually his denomination sensed his need, and benevolently created means and agencies to meet it. Now some are tempted to feel that when it rains from Headquarters it pours. Add district promotional activities, and you have a deluge.

The multiplicity of departments and the mass of aids, plus the pastor's inability to assimilate all of them with optimum efficiency into his local program, has produced occasionally an acute sense of frustration. The pastor has come to feel, not helped, but harried. As a quite natural psychological consequence he has developed an anti-promotion complex. His temptation now is to toss everything that looks like promotion into the wastebasket.

But only a little reflection will convince any intelligent pastor that to let matters go this far is utter folly. If he is worth even a pinch of salt, he desires with all his soul to *promote* the cause of Jesus Christ in his community and in the world. This means that he aims to *promote* evangelism, missions, religious education, and personal devotion by every agency at his command.

To resent projects and plans for such promotion is therefore irrational. The pastor should rather pray that God will make him big enough and smart enough to capitalize on the abundant guidance and materials provided, at such great expense, by his godly brethren. If he cannot use all of them, he can adapt them to his own needs and situation.

And the first thing he can do, if he would avoid both ulcers and professional failure, is to change his attitude. He should cultivate a

genuine gratitude for the many aids placed at his disposal for doing the very thing he most of all wants to do—*promoting the kingdom of God*. Then he should read eagerly, prayerfully, and receptively every sheet and page of promotional materials he takes out of his mailbox—including the section following page 16 in this magazine. Every month his capacity for the absorption and implementation of new ideas will enlarge, and with it will enlarge both his soul and his church.

## Feeble Samsons

**M**ANY A MODERN SAMSON has, in some great crisis of his life, flexed his spiritual muscles only to find his power gone, because he had trifled with God and himself. A true prophet has a supernatural power. But that power has its secret and its price. There is between the prophet and God a very private and intimate covenant. The prophet is the man of God only if he is God's man.

God must be able to say to him as He did to Isaiah, Jeremiah, John the Baptist—"I claim you for myself. You are absolutely Mine, to speak, yes, but to represent Me in your person as well as your words. You are Mine to obey implicitly and to suffer uncomplainingly. I will make demands of you that I will not make of others. I will require sacrifices of you from which others are exempt. I will exact a standard of piety and purity far higher than that which might get you by the Board of Orders and Relations."

This is what God says to His prophets. And a prophet's integrity is more than mere respectability with men; it is keeping faith with God in this private, personal covenant.

A man with a mere form of godliness need not deny the power thereof with words; his feebleness itself will be sufficient denial. But men who keep personal faith with God will not be feeble. They will be mighty. It is still true that "the people that do know their God shall be strong, and do exploits" (Dan. 11:32).



It is often smart for the borrower  
to listen to the lender

## A Banker Looks at Church Financing

A talk given by *W. Wright Harrison*, president of Virginia National Bank, to the Charlottesville & Albemarle Ministerial Association on June 17, 1963

**O**VER SIXTY-FIVE per cent of our population, or 120,000,000 people, today profess church membership. The building of new churches is big business. Approximately one billion dollars annually is spent in new church construction in the United States and *these figures are growing*. In 1900, only one-third of the population of this country were church members as opposed to two-thirds today, and the total investment in new churches as recently as ten years ago was one-half of the billion dollar figure now going annually into new construction of religious buildings. The average church member in the United States gives to his church for current expenses, benevolence, or building funds an average of \$55.00 per year, so that a total of six billion, six hundred million dollars flows into our church coffers annually.

I repeat these facts and figures simply to show the tremendous economic impact of man's continuing and expanding devotion to his Maker. No bank worthy of its name could fail to recognize the importance of assisting this dominant and forceful influence in our world in every way possible. We in the Virginia National are proud of the fact that we are presently lending \$3,150,000 to 180 different churches from the mountains to the sea. This averages \$17,500 per borrowing church. Let me hasten to assure you that this is no philanthropic contribution to church con-

struction and maintenance but 180 sound business loans made by the bank to which we are receiving regular and prompt payment and our "pound of flesh" in the form of interest.

### Yardsticks

For a bank to simply provide the funds for church loans does not complete its responsibility. We, as bankers, should counsel with congregations and ministers in developing a sound fiscal approach to annual budgeting and church building programs. I would like to outline briefly some of the yardsticks which we use in analyzing the financial affairs of churches which come to us for assistance.

We should divide church lending into two broad classifications—first, current operating needs; and second, loans to finance new buildings or new equipment. We can dispense with the first type of loan rather quickly. Only in most exceptional cases should a loan be made to finance current operating expenses of a church. Church income is not seasonal in nature, and if a congregation is unable to meet its current operating needs, where would it obtain the funds to repay a loan? A possible exception would be a church in a resort area where income was negligible during certain periods and very high at others. Basically, however, if a church needs to borrow

money to pay the preacher, I would suggest that the preacher find a new church. Therefore, sound church borrowing falls in the general field of the acquisition of new property, new buildings, or new equipment to be paid for over a period of years from pledges or increased membership giving.

In analyzing such loans, the general attitude of the congregation is most important, as success of any project is often dependent upon a united effort on the part of all the parishioners. Dissatisfaction and disagreement in any congregation provide the greatest risk in making church loans.

Next, we analyze the number of members, or income units, as well as the occupations of the members and their stability of employment. We look for strong leaders within the church, as many church loans are for a comparatively long period. Continuity of interested key laymen is of utmost importance. What are the prospects for future growth? Is the area served by the church expanding or declining? Does the enrollment in Sunday school show an increased trend? Is there a preponderance of young married couples among the membership?

Finally, a significant factor is attendance of members at church functions. The average Protestant church may expect an attendance of approximately forty per cent of its total membership for its Sunday services. Roman Catholic attendance is usually substantially higher and attendance at Jewish services is somewhat lower. Using these yardsticks, we appraise the congregation and its future prospects.

### Pitfalls

All too often we find that the biggest problem facing the congregation

is what is best described as an unrealistic expansion program which if approved, would saddle the congregation with debt of such magnitude that, as years passed, members would drift away to other churches where they were not constantly faced with an almost insurmountable budget. Such an unrealistic expansion program can be the cause of *embarrassment* and *heartache*. May I read two verses from Luke 14:

*For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build and was not able to finish.*

Another factor which causes us concern is an overly persuasive preacher who has influenced a congregation to become obligated beyond its ability to service the loan. I know of one instance where a pastor built a monument to himself, heavily indebting his congregation, only to accept a call to a new and larger church. He left his old flock to flounder without his enthusiastic leadership and constant efforts to increase financial giving. In a rather learned book by Curtis R. Shumacher called *Adventures in Church Financing*, the following suggestion to the overzealous spiritual leader is well stated: "The wisest minister will use laymen to the utmost, remaining in the background, advising, suggesting, but diplomatically refraining from assuming financial leadership."

### Formula

With these pitfalls behind us, is there an acceptable formula to use in setting the amount of a loan which a particular congregation may assume? The Presbyterian Church of the United States feels that a congregation can



generally afford to build a church costing five or six times the annual income. Another yardstick often used is the recommendation that the total amount needed to service the debt, both interest and principal, never exceed thirty per cent of the total annual income received by the church.

From what I have said, you may feel that we bankers know, or think we know, more about the generosity and devotion of church congregations than the leaders of the church themselves. This is far from fact. There are many exceptions made to these yardsticks in particular cases, but the bankers would be rendering a dis-

service to their communities if they did not use their experience and the experience of other bankers in advising with church leaders on their financial plans and dreams.

In conclusion, I am sure that I speak for all the banks in this community and all the communities throughout the state and nation when I say that one of the most satisfactory and thrilling experiences in banking is to be permitted to assist in the planning, development, and fruition of a church building program and to observe firsthand the pleasant spiritual lift which sound expansion brings to a church congregation.

True saintliness  
is always relevant—  
and always mighty

## Give Me "Religion-intoxicated" Men

By J. Ray Shadowens\*

**I**F SAINTHOOD WERE ever to be ascribed to them—these "religion-intoxicated" men—they would be the last to recognize it and the first to deny it. No awkward, time-consuming efforts are spent adjusting "slipped halos."

Our plea is not for a strange, novel order of creatures. Supermen, possessing powers and capabilities far beyond those of mortal man, are not the answer to our quest. Ordinary men, whose spiritual capacities have been sparked by the divine flame, fit into our coveted pattern.

That their deep piety will be universally understood is extremely

doubtful; that they will always be accepted and emulated is "wishful thinking." Nevertheless, our devotional lives would have been impoverished greatly without the influence of these stalwart Christians.

E. M. Bounds provides us with a fitting description:

*God wants elect men—men out of whom self and the world have gone by a severe crucifixion, by a bankruptcy which has so totally ruined self and the world that there is neither hope nor desire of recovery; men who by this insolvency and crucifixion have turned toward God perfect hearts (Preacher and Prayer, p. 128).*

On this brief roster of "religion-intoxicated" men are: John Bunyan, David Brainerd, John Fletcher, and Robert Murray McCheyne. No spiritual pygmies here. If Christianity had

\*Pastor, First Church of the Nazarene, Norman, Oklahoma.

a "Hall of Fame," these devout examples must come in for serious consideration for places among the immortals.

John Bunyan, "the greatest allegorist of Christian writings," could hardly be considered as a forerunner of cultural idealism of the twentieth century. But all doubts as to the depths of Bunyan's love for his Lord and his fellow men are dispelled when we read this excerpt from a sermon delivered at Whitechapel, in 1688, the year he died. "Dost thou see a soul that has the image of God in him? Love him. Love him. Say to thyself, 'This man and I must go to heaven someday.' Serve one another. Do good to one another; and if any wrong you, pray God to right you; and love the brotherhood."

No, John Bunyan led no historic crusades bent on rectifying the existing social ills and injustices of his day, but who would say that he did not wield an ameliorating influence by the deep Christian devotion and concern he exemplified?

Twenty-nine years is too short a life span to allow David Brainerd to go down in church history as a leader of a significant and influential movement. It is doubtful that if he had been granted threescore years and ten the record would have been written differently.

Jonathan Edwards, no pseudo-intellectual by eighteenth-century nor yet by twentieth-century standards, testifies that Brainerd was "a young man of distinguished talents, had extraordinary knowledge of men and things, had rare conversational powers, excelled in his knowledge of theology, and was truly, for one so young, an extraordinary divine, and especially in all matters relating to experimental religion. I never knew his equal of his age and standing for clear and accurate notions of the nature and

essence of true religion. His manner in prayer was almost inimitable, such as I have rarely known equaled. His learning was very considerable, and he had extraordinary gifts for the pulpit."

No movement bears his name, yet where could be found a sublimer story recorded in earthly annals than that of David Brainerd, missionary to the American Indians?

Two centuries separate John Fletcher, of Madeley, from "existentialism," "demythologizing," and "dialectical theology" terminology. Without question the gulf here is one greater than mere time. That this "religion-intoxicated" contemporary of John Wesley, known for his fervent piety, possessed rare understanding of the Christian faith, none can deny.

Wesley observed of the saintly Fletcher, "Many exemplary men have I known, holy in heart and life, within fourscore years. But one equal to him, I have not known; one so inwardly and outwardly devoted to God. So unimpeachable a character in every respect, I have not found either in Europe or America. And I scarce expect to find another such, on this side eternity."

Even those who debated theological issues with him acknowledged his rare combination of intellectual acumen and radiant righteousness. He was one of early Methodism's most able defenders.

Beyond the wildest dreams of nineteenth-century preachers of the Word are our powers to communicate this gospel that has been entrusted to us. Yet knifing through the moral and spiritual morass of our generation comes Robert Murray McChesney's ringing, poignant charge: "Speak for eternity. Above all things, cultivate your own spirit. A word spoken by you when your conscience is clear and your heart is full of God's Spirit is

worth ten thousand words spoken in unbelief and sin. Remember that God, and not man must have the glory. If the veil of the world's machinery were lifted off, how much would we find is done in answer to the prayers of God's children."

It would be too much to expect that to everyone's satisfaction McCheyne measures up to the criteria of spiritual genius; but when one sets about the task of examining the lives and contributions of our joyous Christian progenitors, let him weigh well the transparent commitment of the "religion-intoxicated" man.

"And what shall I more say? for the time would fail me to tell of . . ." Francis of Assisi, Jeremy Taylor, Francois Fenelon, George Matheson, Samuel Logan Brengle, and Samuel Chadwick.

"Mystics, all," someone charges.

"Ivory-tower saints," another retorts.

In their defense, let it be said that there is not the slightest taint of obnoxious spiritual pride or sanctimoniousness about them. The "divine afflatus" that possessed these "religion-intoxicated" men might well revitalize present-day evangelicals.

Religious jazz prevents rather than promotes true worship

## Music in the Church— Blessing or Entertainment?

By David Uerkvitz\*

**I**N A RECENT TELEVISION PROGRAM the announcer stated that "gospel singing" is replacing the twist and the *bossa nova*.

This statement seems to be confirmed by the present trend in the use of gospel quartets and other groups singing songs with religious words in places of entertainment.

Our first reaction, as Nazarenes, is that of revulsion because we naturally deplore the use of sacred music for dancing and for night club acts.

There is, however, another facet of the problem that is more subtle, one which many Christian people are

overlooking. Who is responsible for fostering this type of singing in the first place? If we are honest, we will have to take part of the blame on ourselves for tolerating this style. Church people have encouraged it in their services, have supported it by buying records and tuning it in on their radios.

Few things can be said in defense of this type of music. Probably the best argument in its behalf is that it appeals to a large number of people. In some cases its presentation may actually increase church attendance. At times it is used to lighten the atmosphere of an evangelistic service with the belief that it makes the people more receptive to the message.

\*Faculty, Bethany Nazarene College, Bethany, Oklahoma.

Take a look at the situation as it really is. Music in itself is neither "sacred" nor "secular." A tune, a rhythm, a chord, or any combination of these elements cannot achieve moral qualities. They cannot, because of their inanimate, abstract nature, be said to be either religious or sinful. The sacredness, then, depends on two considerations.

The first is the *connotation* of the music. By connotation is meant the sentiment or feeling attached to a meaning. A person usually can, by his previous experience in listening, categorize a work as belonging to a concert hall, a church service, or the hit parade. He does this by connotation. "Music with a beat" is usually placed in the popular category. Things get out of joint when the church allows music with night club and dance hall connotations in its sanctuary.

Those who have criticized the use of this kind of music in the church have met the retort, "Is there anything wrong with rhythm?" No true musician will speak out against rhythm. It contains the emotional element of music. It unifies and energizes music. The universe is founded on rhythmical movements, and is truly a gift of God. It is the foot-tapping, monotonous, overly accented, dance-type rhythm that places a wrong connotation in the minds of the congregation. This, in conjunction with a popular pattern of harmony and a flippant melody, does an injustice to the singer, who is probably capable of a better presentation, and to the churchgoer, who has a right to be edified, not abased.

An even more revolting practice is that of "jazzing up" a solid hymn so its original purpose is lost, and its only appeal is through the senses and artificially wrought emotions. Primitive tribes evoke a similar response.

They work up into a religious frenzy through the sensual appeal of ever-repeated, stimulating, exciting jungle rhythms. The majesty of scriptural references to music in worship should demand that Christians not resort to such devices.

The second consideration that determines the appropriateness of a vocal piece of music is the *text*. In this area we must become more and more discerning. An insidious tendency is to sing jingle-like rhymes set to music, and call them good. There are gospel songs and hymns with genuine spiritual messages. Why rob the congregation of a blessing by using sentimental froth that seems to evaporate before any kind of examination for content?

Every pastor, minister of music, and song evangelist has a responsibility to guard the integrity of our church services. We should keep these points in mind:

1. Make certain that musical presentations in the church are kept free of worldly influences and connotations.
2. Avoid encouragement of special singing done in an entertaining fashion, rather than for the glory of God.
3. Check on word-content for doctrinal and scriptural soundness and spiritual meaning.

The area of music is one of the most important aspects of the church service. Let us give sincere thought as to its purpose. Do we dare render musical offerings to God that are less than the best? "Best" in this case implies "most appropriate," not necessarily the greatest of the masterpieces, although such works might contribute more to our spiritual awareness than is generally conceded.

Pastor, direct your attention to the music of your church! Help uplift your congregation.

Careful shepherding now may  
prevent smug cynicism later on

## HOW Marvelous? HOW Wonderful?

By Brian L. Farmer\*

**T**HERE ARE PEOPLE WHO QUESTION the reliability of the gospel.

As preachers we know them well. They are people who have attended our churches; some of them have knelt at the altar.

Seldom do such people express their disappointment to us directly. It is as though they sense that their thoughts would be acutely embarrassing to us, so they spare our blushes. Nevertheless their Christian experience has not come up to expectations. They feel a terrific letdown—a l m o s t cheated. They would like to remove the exclamation marks from the lovely choir piece “How Marvelous! How Wonderful!” to insert question marks of cynicism. They are of all people most miserable.

Our own faith in the all-sufficiency of the gospel is (I trust) altogether unshaken, but we must be alive to the fact that there are many who feel disillusioned, and if such feelings are allowed to remain and fructify among our people, they will strike at the very bedrock of vital religion.

The chances are that the reason for an inadequate salvation is a faulty performance of the first works: repentance was probably shallow, restitution incomplete or even overlooked altogether, or perhaps faith never was really effectual. Undoubtedly this is so in many instances. If there is any way whereby we might

reduce this feeling of disillusionment among seekers, we certainly want to follow it.

Sometimes we are so keen to get across the truth of the indispensability of the crises in Christian experience that inadvertently we are taken by some to be saying that crisis is the “be all and end all” of Christian living. How can we, without seeming to detract from the importance of the crises of conversion and sanctification, cause our people to understand that these are new beginnings and not ultimate arrivals?

Suppose we underline the conversion aspect of the new birth: that, amidst all else that might be said about it, it is a turning point; and the longer and more swiftly we continue in the new direction, the sooner we get a long way from the old life. Suppose also we take more care to instruct our people in the limitations of spiritual babyhood. Babies are very much alive and joyously know it, but their capacity for joy as well as all other emotions and capabilities is circumscribed by their infancy. Conversion (and the crisis of entire sanctification for that matter) is the beginning of a voyage of discovery on which we may expect to make increasingly interesting findings. We need God’s help to cause men and women to see that the Christian life is *increasingly* marvelous and *increasingly* wonderful to those who continue in the way. The second crisis of sanctification is in itself a tremendous spur to progress,

\*Pastor, Bristol, England.

and for this reason alone it is imperative that we urge on our converts to this experience.

Furthermore, in our bid to beat shallow decisions, let there be emphasis upon what the crisis *does not* do as well as what it *does*. Let us tell our people with gladness what God will assuredly do for them, but let us not flinch to tell them what God must have them do for themselves.

One can well see that this depth treatment of the crisis experiences might well mean fewer decisions, but it would also mean more determined ones! Fewer decisions but more conversions! Not so many seekers but more finders! Note the positive: more

determination, more conversions, more satisfied seekers. Gentlemen, this is Kingdom building.

The most pernicious rot in the timbers of the kingdom of God is caused by those who with an air of superior wisdom say of salvation: "I tried that once. Didn't work." Their feeling of disillusionment has sunk to a smug sophistication; they regard religion (as so many other *established* things) as not all it is cracked up to be. "Never mind," they say, "no real harm done by my religious experiments. *Status quo*."

We know what might have been had they received a proper taste.

We recognize a tragedy.

A refreshing answer to the  
sophisticate who sneers at  
the supernatural

## Obedience to Signals from God

By Joseph T. Larson\*

THERE WERE SIGNS GIVEN in Bible times which conveyed to God's people the meaning of a certain thing. Men upon earth have given signals in times of danger on the high seas, in the air, or on railway systems.

God has given to the writer words of guidance, and sometimes definite signals that were obeyed and good results followed.

In my early ministry as a missionary in Montana, I also toured the state in evangelism. God spoke to me definitely, "Go to Anaconda, Montana." It was around the middle of July, and it was a most unlikely time for evan-

gelistic meetings. As I came to Anaconda (a city of about ten thousand people), I went to the Salvation Army, where I met Captain MacDonald.

I greeted him, and then said, "God sent me to conduct a revival meeting."

"Well, He has not said anything to me about it as yet," he replied.

"Suppose I give you twenty-four hours to find out?" I suggested.

"Fair enough," he replied, and I promised to return the next day. I returned in about twenty-four hours.

"Yes," he said, "God says that we should go ahead. Bring in your suitcase, and I'll show you a room."

\*Denver, Colorado.

After I had been shown my room, he said, "Now what is the first thing you would like to do?"

"Let us have a day for fasting and prayer," I suggested.

"Fine!" he said.

The attendance on that Thursday from nine o'clock in the morning to three-thirty o'clock in the afternoon was not large, but we prayed and sang choruses, and encouraged one another in the Lord. We all felt sure that the Lord was going to send revival.

The attendance was not great. One Sunday night I spoke on the subject "Elijah, and When the Fire Fell." As I gave an invitation at the close of the meeting, twelve young people came forward and were saved. They were mightily convicted, sought the Lord sincerely, and God heard their prayer. Of these twelve youths, three became pastor's wives, and two became ordained ministers of the gospel. They have served the Lord for many years, and are no doubt in service for God at this time.

What if I had disobeyed the signal, or Captain MacDonald had failed to ask God about my offer to conduct such meetings? The results may never have come to pass.

While I was doing some missionary service in Colorado for several summers, 1930-33, God led me in many varied ways. It was in August, 1933, when God spoke to me saying: "About December 3-4 of this year you will be taking a trip westward through Minnesota, North Dakota, Montana, Idaho, Washington, Oregon, and California, to Los Angeles and return."

I had no such plans, but I prayed about it, asking God's guidance. I reasoned, How would any pastor know of my journey in evangelism on such a trip unless I wrote to pastors about it? I began to write some letters, and received many replies in return, ask-

ing if I could come for evangelistic meetings.

It was on Thanksgiving Day, November 30 of that year, I felt a little worried about leaving on such a trip in early December because of lack of funds.

Then God spoke to me: Tomorrow when the mail comes there will be a letter with some money in it, and another letter with a railroad pass in it. You are to leave tomorrow night on the 10:45 Great Northern train."

And it came to pass the next day that the mail contained the money and a railroad pass; I left Minneapolis, Minnesota, on the 10:45 p.m. train.

On the second day I stopped briefly at Minot, and then went on "The Fast Mail" at 7:30 that evening to Williston. On the train I met two Larson sisters, daughters of a Great Northern railroad man. God urged me to give them some tracts and later to speak to them.

The older sister said, "Where will you speak in Williston tomorrow?"

"I do not know, for I'm not booked for this Sunday."

"We would like to hear you, if we knew where you would speak," she said.

By Sunday morning I had discovered a small group that met in the basement of the city library. I entered and became acquainted. The pastor was absent, and I was asked to speak that morning. I gave my illustrated message "Heaven and How to Get There." It was my surprise at the close when the two Larson sisters, their cousin, and two other high school girls came forward to accept Christ.

Then I understood why the Lord had led me to the smallest group in the city. How the girls knew of my speaking there I never learned; perhaps they too were led of the Lord.

I continued my evangelistic journey for five months and three weeks, and returned to Minneapolis the following May 24. Eleven series of meetings had been conducted, with many souls won for Christ and many Christians helped. Since that time there have followed sixteen more trips to the Pacific states, which have meant many more souls being won for Christ. Thank God, I was led to obey His voice, which was unmistakable.

In later years my wife and I were visiting Livingston, Montana, in July of 1946. Early one morning God spoke to me, "Go to Polson, Montana."

In a few days we arrived there, and discovered that the pastor of the Baptist church had resigned and gone to Africa as a missionary. The church had voted on two candidates as pastor, but one received more votes than the other and was chosen as pastor. One faction, which lost, did not want to co-operate with the soon-coming minister.

As we had supper one evening with this particular family, the matter was brought to my attention. I said, "When the new minister comes on the

field, support him all you can for six months or a year, and then if you do not like him, tell him so. But do not hurt his services here by nonsupport at the beginning."

To this suggestion they agreed, and wrote to me in a few months, saying, "We like him just fine, and are glad for your advice."

Once again we had been led of God to obey Him. "Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (I Samuel 15: 22).

God surely knows how to lead His own servants, provided we are willing to be led of Him. "For as many as are led by the Spirit of God, they are the sons of God" (Romans 8: 14).

The tragedy is that many servants fail to hear His voice or to obey the signs that are given to them. If we truly wait upon God, He will lead us in the paths that are of His own choosing.

*There is a Guide that never falters,  
And when He leads I cannot stray  
For step by step, He goes before me,  
And marks my path. He knows  
the way!*

An objectionable word, maybe,  
but a necessary commodity

## Showmanship

By H. M. von Stein\*

THIS WORD "SHOWMANSHIP" has often been relegated to the company of exhibitionists seeking personal popularity at whatever price. But there is no other word in common use so fully expressive of what it takes to claim the attention of an audience to

the degree that the message of salvation will reach them.

Paul did not hesitate to be made a spectacle of or to make a spectacle of himself to the point where Festus cried out: "Paul, you're crazy!" We may safely assume that the posture and gestures of the evangelist during

\*Layman, Jacksonville, Oregon.



that historic sermon were expressive and adequate. Paul was impressive. Had the situation called for it, he would have been willing to dance in his shirttail, as David did before the ark of God, earning the livid sarcasm of his wife: "How glorious was the king of Israel today, who uncovered himself in the eyes of the handmaids of his servants!"

The spoken message leans heavily upon the personality, technique, and experience of the pulpiteer. For this reason there is a great and growing contrast between the spoken and printed message which the servants of God seem often to ignore.

How often have you heard: "That was a wonderful sermon. It should be printed in our magazines just as you gave it"!

The truth is that a sermon constructed for oral delivery is seldom effective as printed material. The reason is not that the message is less vital than the speaker had been led to believe, or that it lacks universal worthwhileness. The reason is that printed material requires an essentially different technique to express that vitality.

An article or sermon—either one—if it is to accomplish that whereunto it was inspired, must reach the emotions of a more or less indifferent audience. Even people in church, have, each one, his norm and his prayed up and prepared, nevertheless present individual inner vision of worship, which is precious to him. The evangelist must gather not only the

mortal interest but the heart attention of his congregation and direct them toward a single effect. He must stir emotion.

To do this he presents himself and bares his heart. If he does not, a tape recording would do as well.

A printed sermon is less than a tape recording, as far as human interest is concerned.

Unless the palpable techniques of writing are employed, men and women will not be sufficiently interested to read the best sermon—especially today, when weary eyes are assailed with a prismatic avalanche of books.

An editor once said to me: "What is human interest?"

Human interest is that quality in printed matter which captures the reader's attention because he is able to identify himself in his needs and interests with the material.

If I had entitled this article *Writing Versus Preaching*, you would have read it only because you thought you should—if at all.

The press of the Church of the Nazarene deserves the utmost of all of us to make our printed matter the most interesting and effective there is. Our ministers and evangelists are, certainly, the most efficiently articulate and best informed in the world. I say "best informed" because they have both perspectives—the mortal-material and the spiritual-eternal—as most secular writers do not.

Why, now, should we need to turn elsewhere at any time for either literary or spiritual inspiration?



# Queen of the parsonage.....

AUDREY J. WILLIAMSON

## A Tent and an Altar

SOME WORDS we can never forget. They lodge in our minds, and almost without effort burn themselves into our memories. A very favorite and special teacher, long ago, wrote in a textbook of mine, "The material world, and the flesh—these are of comparatively small consequence. But the flaming spirit that flesh may house—a flame high, blue, clear, serene—that is another matter."

The thoughts these words express are ever with me. And it was refreshing recently to recognize them demonstrated in the account of the life of Abraham—Abraham, the man of faith, the friend of God.

After he had been called out to leave all that was familiar and secure, to launch a new and tremendous venture for God, wherever Abraham was, his life followed a simple pattern. "He pitched a tent," and "he builded an altar." The narrative recounts it again and again.

The tent was important. It was home. Abraham pitched it in a favorable spot under the shade of a tree, where the view was good and the air cool and refreshing.

Here, upon the hearth, Sarah prepared the meals—the roasted veal, the bread made of fine flour. And there were butter and milk, kept cool perhaps in the spring nearby.

Out across the plains grazed the flocks and herds tended by many servants. But the tent was the center of life, the focal point of the family activity. Here they rested, and here

they slept through the calm nights lighted softly by myriads of stars. Here they entertained their guests. Here God came to talk to Abraham.

But it was always a tent—nothing more permanent, nothing more elaborate. It was subject to change, subject always to God's moving orders. It was adaptable and therefore appropriate to the life God had chosen for His servant. The shifting sands have long since obliterated any suggestion of it or of its many locations.

But that was not all! He builded an altar. That was important. That meant worship, a recognition of God's presence and protection and preservation. It symbolized the offering of praise and thanksgiving to Him. The altars were erected of stone, permanent and abiding. They were an evidence to Abraham that his communion with God was constant and primary. They were a testimony to the heathen people of the land among whom he sojourned that here dwelt a man of God. They were a reminder to generations following that they must keep themselves wholly unto the God of Abraham, separate and distinct from all the peoples among whom they dwelt. Often the record states when the children of Israel repossessed the land that had once belonged to their fathers, they "repaired the altar of the Lord that was broken down."

A tent and an altar! A pattern for us who live in parsonage homes! We

need the emphasis of both, and we need them in right relationship.

The home of a pastor's wife is her first responsibility. It should be a haven of rest and peace for her husband and a place of security and development for her children. It should be well ordered and as attractive and charming as is possible. It offers her an opportunity to express her tastes and her ingenuity in its furnishings and appointments. In caring for all the needs of her family the pastor's wife will find great joy and satisfaction.

But her home is a "tent." She must never get so attached to any house that she is unwilling to move from it; never reach the place where the things it contains or represents become her life's greatest goal or good. They are important, but secondary. Weighed against eternal values they are of "comparatively small consequence."

It is the altar that really matters. And the preacher is not solely respon-

sible for the erection of the altars. You too, preacher's wife, are helping to build them. Whenever you gather your children about you for the evening prayer, you are building an altar; whenever you kneel with a seeking soul, in the public service or in a quiet place apart, you are building an altar; whenever you, in secret, pour out your heart's deepest longings and burdens to the Father's attentive ear, you are building an altar. Let these heaps of stones piled up with your own hands stand as a memorial to your devotion, your faithfulness, your zeal, and your spiritual victories. Long after your tent stakes have been pulled and you have moved to another location, and even long after your earthly tent has at last been folded, the altars you have builded will remain, a tribute to your godly life and an incentive to those who follow to keep the altars of the Lord in good repair.

May you be good keepers of the tent, but may you be also true builders of the altar.

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## Perfect Love and Fear

By Jonathan Edwards

"There are no other principles which human nature is under the influence of that will ever make men conscientious but one of two, fear or love; and therefore, if one of these should not prevail as the other decays, God's people, when fallen into dead and formal frames, when love is asleep, would be lamentably exposed indeed; and therefore God has wisely ordained that these two opposite principles of love and fear should rise and fall like the two opposite scales of a balance; when one rises, the other sinks. Love is the spirit of adoption, or the childlike principle; if that slumbers, men fall under fear, which is the spirit of bondage, of the servile principle; and so on the contrary. And if it be so that love, or the spirit of adoption, be carried to a great height, it quite drives away all fear, and gives full assurance; agreeable to that of the apostle, I Jno. 4:18, 'There is no fear in love, but perfect love casts out fear.'"

# THE Pastor's SUPPLEMENT

*Compiled by The General Stewardship Committee, Dean Wessels, Secretary*

## GENERAL STEWARDSHIP COMMITTEE

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*Brother Pastor, have you ordered materials for*

## STEWARDSHIP MONTH EMPHASIS,

*FEBRUARY, 1964?*

If not, see the ad in your January, 1964, "Pastor's Supplement" page 17, or pages 22, 35, and 120 in the 1964 *Master Buying Guide* printed by the Nazarene Publishing House, Box 527, Kansas City, Missouri 64141.

The General Stewardship Committee is offering, on a "first come, first served" basis, a limited number of "free" materials listed on the coupon below. These items are suitable for handing or mailing to members of your congregation.

Clip and mail to: STEWARDSHIP, 6401 The Paseo, Kansas City, Missouri 64131.

Please send the number of "free" stewardship items checked below  
(on a "first come, first served" basis)

To:

Name \_\_\_\_\_

Address \_\_\_\_\_

☐ "A Steward's Prayer," \_\_\_\_\_ copies

☐ "A Steward's Will," \_\_\_\_\_ copies

☐ "The Stewardship of Time," \_\_\_\_\_ copies  
By Dr. J. B. Chapman

# **Sunday School Attendance Drive**



**EASTER ATTENDANCE**

**March 1-29, 1964**

**Goal: Attendance equal to  
total enrollment**

**Motto: "Stand by Christ"**

# Department of CHURCH SCHOOLS

Your



## Opportunity for *Evangelism Through the Sunday School*

Pastor, will you contact your Sunday school teachers to help them see their junior high pupils converted? Eight lessons during February (beginning February ninth) and March are written that junior high young people may open their hearts to Jesus Christ.

The unit is called "Let's Meet Jesus." The seventh lesson suggests that a definite appeal be made for pupils to repent and be saved.

You will want to read the unit, plan with your teachers, pray, and prepare that God may get to the hearts of boys and girls in the junior high classes.

*The time is now!*

## GET YOUR WORKERS INTO THE

### SIXTH GENERAL CHURCH SCHOOLS CONVENTION

Portland, Oregon

June 18-20, 1964

- General sessions full of inspiration and challenge
- Workshops for workers with children, youth, and adults
- Workshops for Sunday school superintendents and pastors

Watch for further announcement to come on page 16 of the March, 1964, *Church School Builder*.

Would you help boys, girls, and their families to discover God's way for their lives? You can do it through a vacation Bible school. And you will be surprised what a blessing it will be to your own heart—and other workers who help.

Write for free planning help to: Mary E. Latham, 6401 The Paseo, Kansas City, Missouri 64131.

February, 1964

## 1964 V.B.S. Theme



# Department of EVANGELISM



Stories, pictures, and true incidents of conversions are reaching us from our "Witness by Distribution." One letter had this to say from a pastor—"This past week it was my privilege to witness to and pray with three individuals who professed to be saved. Two of these men were alcoholics. The other couple came

to study and confessed their desperate need financially, mentally, and spiritually.

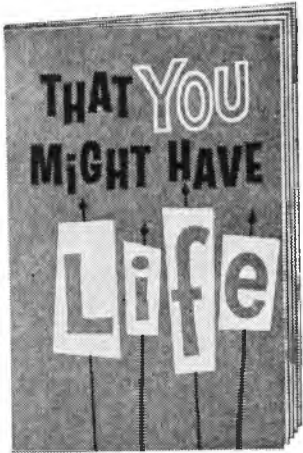
"After reading with them the marked verses in the Gospel of John, I asked whether or not they wished to be saved. They replied yes. After a season of prayer they prayed through. Yesterday this couple and their little boy were in our Sunday school and worship service."

Only eternity can reveal the full impact of this plan to spread the gospel story near and far.

Our department salutes all members of the N.Y.P.S. (like this group pictured from a Kansas City church) for their splendid co-operation in helping to "Witness by Distribution."

• • • • •

The marked Gospel of John, *That You Might Have Life*, is now stocked as a permanent item at the Publishing House and can be used in any or all of your outreach programs of visitation evangelism. Order your Gospels directly from the Publishing House.



## OPEN DATE LISTING

Any pastor may write us for the most recent copy of our "Open Date Listing" of available evangelists. Perhaps this could help you in arranging a revival meeting when previous plans have changed.

A copy will be sent you the same day your request is received. Address your requests to the Department of Evangelism, 6401 The Paseo, Kansas City, Missouri 64131.

<b>1<sup>st</sup> Wednesday EACH MONTH</b>	<b>PRAYING Preachers</b>	<b>12:00 Noon to 1:00 p.m. LOCAL TIME</b>
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**Wednesday, February 5**

# New Nazarene Tax-sheltered Annuity Program

The Nazarene Tax-sheltered Annuity program became effective on November 1, 1963. This program provides tax-sheltered annuity for ministers and laymen employed by the Church of the Nazarene and its related institutions. A brochure explaining the plan was mailed to all active ministers in October, 1963.

An annuity is to provide lifetime income when you retire. It is not life insurance.

Annuities have always been an excellent way to save for retirement. Now, with the advantages of special Internal Revenue Code provisions, they offer you more than ever before.

Up to 16.66 per cent of your income from your church, less your employer's contribution to any existing pension plan, can be deposited tax-deferred as premiums for annuity benefits. Your employer must purchase the annuity and pay the premiums. You don't see the money or report it as income. Tax on interest earned is also deferred.

Tax-free dollars are used to pay the premiums. The following table shows the equivalent amount of taxable dollars that must be earned to equal one tax-free dollar.

Approximate Tax Bracket	Amount of Taxable Dollars Necessary to Equal One Tax-free Dollar
20%	\$1.25
25%	1.30
30%	1.43
35%	1.54
40%	1.66

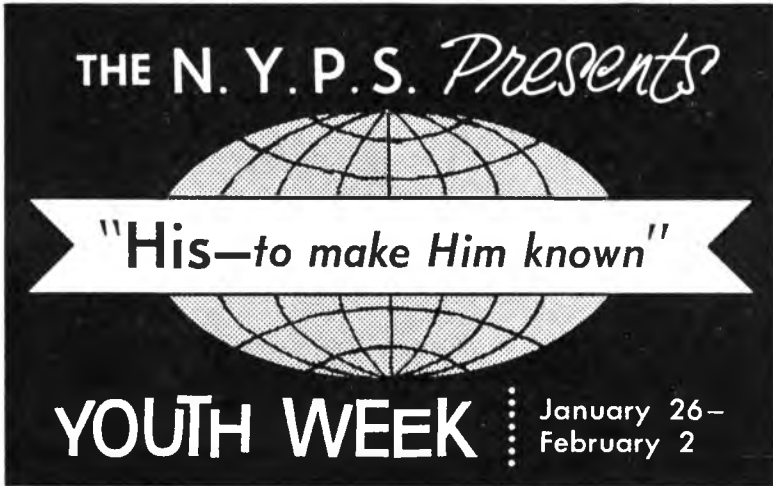
If you are in a 25 per cent tax bracket, you must earn \$1.30 before taxes to save \$1.00 after taxes. \$100.00 invested in the Nazarene Tax-sheltered Annuity program is \$100.00 saved.

Can you save at least \$10.00 per month? If so, and you are interested in knowing more about this plan, write Dean Wessels, Executive Secretary, Board of Pensions, 6401 The Paseo, Kansas City, Missouri 64131. Ask for information on the Nazarene Tax-sheltered Annuity program.

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The minister who proudly claims that he never talks about money from the pulpit has nothing of which he may boast. Such an attitude does not indicate a high spiritual tone, but rather a low understanding of the meaning of money. The vast program of redemption is implemented by means of money.—JOHN H. SOLTMAN.





## NAZARENE EVANGELISTIC AMBASSADORS' OFFERING, FEB. 2

July, 1964—target date for fourteen students (male) from Nazarene colleges and the Seminary to invade six Latin-American and Caribbean countries with the Good News. The countries to be visited are: Trinidad, Guatemala, Mexico, British Guiana, Puerto Rico, and Nicaragua.

Two teams of students will assist adult evangelist, song evangelist, and team director. Each team will conduct a central evangelistic campaign in their assigned area. Literature distribution, testifying, and personal work are also on the agenda for the team members.

N.Y.P.S. wants to have a part—and we will. Our project for youth is an all-church offering to be received Sunday, February 2, to assist in sending the Ambassadors on their way. Present the project in the morning worship service. Use material in the Youth Week brochure for publication. Participation *and* quantity are both important in the offering.

Send your check to Kansas City in the special blue remittance form found in your Youth Week packet.

**ADDITIONAL YOUTH WEEK POSTERS AND BROCHURES  
AVAILABLE FROM THE GENERAL N.Y.P.S. OFFICE**

# Department of FOREIGN MISSIONS

## QUESTIONS

? ?

## and ANSWERS

! !

### About Missionaries and Missionary Services in Your Church

**QUESTION:** Are missionaries available for local church services?

**ANSWER:** Yes. Missionaries are available and can be contacted by writing to the Department of Foreign Missions, 6401 The Paseo, Kansas City, Missouri 64131.

**QUESTION:** Would it be possible to schedule one or more missionaries for a week-end missionary convention, or a one-week missionary emphasis in a local church?

**ANSWER:** The Department of Foreign Missions encourages local churches to use missionaries in week-end conventions or in special one-week missions emphases. These concentrated times of missions emphasis have proved great sources of blessing in the local churches that have tried it.

A list of available missionaries who will be in your area will be furnished on request.

This is an unusually good year to plan for such an emphasis. Because we have a large number of missionaries home on furlough at this time, you can be almost certain to be able to secure one or more good missionary speakers for almost any date you wish. But write early indicating dates you prefer, to be sure of getting the number of speakers you need.

**QUESTION:** Do deputation offerings given to missionaries for field equipment count on the 10 per cent giving of the local church?

**ANSWER:** Yes. Offerings given to missionaries in deputation services will be deposited in his personal account at headquarters and your church will receive 10 per cent credit for what it gives.

Be generous with the missionary. Some church boards have established a guaranteed minimum amount for the missionary when he visits the church. If the offering exceeds this amount, the missionary receives it all. If it does not equal the amount, the church makes up the difference. But in this way the missionary is always assured of a reasonable offering.

**QUESTION:** Is the missionary allowed to keep all the offering he receives or (A) does it go into a common deputation fund for all missionaries or (B) is the amount received deducted from his salary?

**ANSWER:** Every penny that is given to a missionary in deputation or personal offerings is his to spend in any way he wants to prepare him to return to the field. Nothing is deducted. It is deposited in his name at headquarters, and he may draw on it at any time to purchase equipment, clothing, or whatever items he needs to take back to the field. If any is left over when he is ready to return to the field, he draws the balance whenever he asks for it. It is always held for him to use, or to designate how it is to be used.

### USE YOUR MISSIONARIES—THEY CAN HELP YOUR LOCAL CHURCH

They will HELP TO: RAISE YOUR GENERAL BUDGET • INSPIRE YOUR PEOPLE • CHALLENGE YOUR YOUNG PEOPLE TO MISSIONARY SERVICE • LIFT THE SPIRITUAL FERVOR OF YOUR REGULAR SERVICES.

# NEW BOOKS

HELPFUL IN PREPARING YOUR HEART, MIND, AND SERMONS FOR THE EASTER SEASON



## The Way of the Cross

By J. RALPH GRANT

Here the author proves how preaching on the Cross is like drawing water from a spring that never runs dry. Such tersely expressed material, crisp ideas, and prolific word pictures should be stimulating to any minister.

Dr. H. H. Hobbs says, "... it will take its place ... among the best evangelistic sermonic literature." 173 pages, cloth. (BH)

\$2.95



## Seven Words of Men Around the Cross

By PAUL L. MOORE

A completely different approach to the frequently used "seven words" theme. Here they come from seven bystanders such as the soldiers, chief priest, centurion.

From this historical situation the author moves to the contemporary, reminding us how our Christian testimony is determined by what we are saying—or even not saying—for Christ. 96 pages, cloth. (AC)

\$2.00



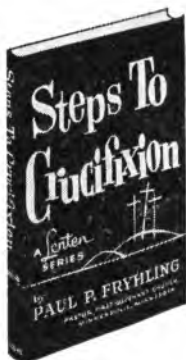
## The Rainbow and the Resurrection

By JOHNSTONE G. PATRICK

Superb sermons in which the author handles old themes with freshness and brilliance. His illustrations, in themselves a high light of the book, add brightness to each message.

Together there are four sermons for Lent, seven for Passion Week, two for Good Friday, and two for Easter Sunday. Stimulating reading for the minister in preparing his heart and mind for the Easter season. 159 pages, cloth. (ZP)

\$2.95



## Steps of Crucifixion

By PAUL P. FRYHLING

Nine skillfully developed messages by the pastor of First Covenant Church of Minneapolis. Homiletically superior, excellent illustrative material.

Introducing this book, Paul S. Rees says, "In the pages you have before you, you will find signposts and stages along 'Calvary Road.' Much easier to read about than to follow!" 117 pages, cloth. (ZP)

\$1.95

NAZARENE PUBLISHING HOUSE

Post Office Box  
Kansas City,



Prices

## Wonder of Easter

### A Cantata for the Junior Choir

Compiled by **HELEN EDWARDS SILVEY**. Presents a continuous story of Jesus from the Triumphant Entry to His victorious resurrection, in simple choral arrangements interwoven with narrative taken entirely from the Bible and assisted by junior high soloists.

*With slight adaptation, music and text are suitable for the adult choir as well.*

ME-215

60c



## The Stones Cry Out

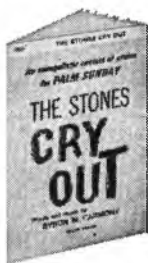
### A Cantata for Palm Sunday

By **BYRON M. CARMONY**. Appropriately centered around the theme of "praise." Consists of five choir numbers, a ladies' trio, a male quartet, and three solos with brief narrative between selections.

*Combined with this beautiful music is an effective evangelistic emphasis. Approximate time, thirty minutes.*

ME-216

50c



## Easter Program Builder Number 10

Compiled by **GRACE RAMQUIST**. Fresh, well-balanced material from the best of Christian writers. Three pages are devoted to kindergarten, five to primary, six to junior, eleven to junior and senior high and adult.

*Includes missionary playlet for six teen-age girls, one-act skit using ten girls, five new songs, and quartet arrangement of "Fairiest Lord Jesus."*

ME-110

50c



## Choral Arrangements

*Inspiring arrangements for mixed voices suitable for the Easter season. Octavo size.*

AN-202 All Hail the Power of Jesus' Name	Shrubsole/Whitman	15c
AN-211 Beneath the Cross of Jesus	Maker/Whitman	15c
AN-263* Calvary	Rodney	25c
AN-278* Christ Is Risen	Sullivan/Whitman	20c
AN-275* Christ, the Lord, Is Risen Today	From "Lyra Davidica"/Whitman	20c
AN-101 Crown Him	Morris	15c
AN-276* Crown Him with Many Crowns	Elvey/Gerig	20c
AN-252* God So Loved the World	Stainer	15c
AN-249* Hallelujah Chorus		
(From "The Messiah")	Handel	25c
AN-235* Hallelujah, What a Saviour!	Bliss/Whitman	20c
AN-232 He Shall Reign	Lillenas/Whitman	20c
AN-277* I Know That My Redeemer Liveth	Fillmore/Whitman	20c
AN-222 I Will Sing of My Redeemer		
(SSATTBB)	McGranahan/Whitman	20c
AN-258* Lift Up Your Heads	Ashford	25c
AN-220* Rejoice, the Lord Is King!	Darwell/Gerig	20c
AN-122 Ten Thousand Angels	Overholt	15c
AN-141* Ten Thousand Angels (SSATTB)	Overholt/McLellan	15c
AN-111 Were You There?	Spiritual/Denton	15c
AN-108 Wounded for Our Transgressions	Morris	15c

\*NEW NUMBERS.

NOTE: For a complete listing of many other Easter music and program materials, see special folder being sent to all pastors or send for one FREE upon request.



NEW MUSIC  
BEAUTIFULLY PROCLAIMING THE GLORIOUS MESSAGE OF OUR RISEN SAVIOUR

## NEWS FROM

Your

NAVCO



### NAZARENE AUDIO-VISUAL COMMITTEE

*Using sight and sound to help communicate the gospel*

Do you need help to create new interest in personal witnessing?—in family worship? Perhaps an audio-visual would help. Reserve one of the following 16-mm., sound films from your NAVCO-approved 16-mm. film rental library:

#### Personal Witnessing:

“Born to Witness”—30 minutes, black and white. Rental: \$10.00.

“Teen-age Testament”—30 minutes, black and white. Rental: \$9.00.

“Teen-age Witness”—30 minutes, black and white. Rental: \$9.00.

“Missionary to Walker’s Garage”—28 minutes, black and white.  
Rental: \$10.00.

“Workers Together with God”—33 minutes, black and white. Rental:  
\$10.00.

#### Family Worship:

“Bible on the Table” (family with teen-agers)—28 minutes, black and white. Rental: \$8.00.

“Does Christ Live in Your Home?” (family with children and teen-agers)  
30 minutes, black and white. Rental: \$9.00.

For a complete list of 16-mm. films for rent, including most recent additions, write NAVCO, 6401 The Paseo, Kansas City, Missouri 64131.

*Clip and mail*

To: **NAVCO**  
6401 The Paseo  
Kansas City, Missouri 64131

Please send me:

- ☐ Navco Film Rental Order Form and Terms of Service
- ☐ Complete list of 16-mm. films
- ☐ Complete information on audio-visuals, including filmstrips and equipment

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## WHAT IS "SEARCH THE SCRIPTURES"?

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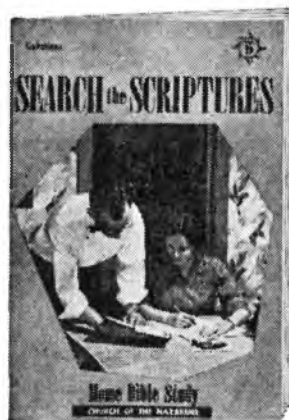
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# Department of HOME MISSIONS\_\_\_\_\_

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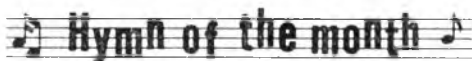
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# THE THEOLOGIAN'S CORNER

Conducted by the Editor

## When God Separates Families

*Question.* Has not God established a natural law that governs family relationships? If so, may we properly be said to be in the center of God's will if we violate this law? How does this apply to the frequent separation of families (of missionaries, evangelists, superintendents) which occurs in connection with the Lord's work?

*Answer.* It is true that God has established laws governing the unity and cohesion of families. These principles are clearly stated in such passages as Eph. 5:28-31 and I Tim. 4:8. No one can disregard them without incurring God's displeasure.

But while desertion or wanton neglect is always wrong, temporary separation required by the work of God may not be inconsistent with these principles, though admittedly very painful and even hazardous.

The real issue is: If God has established the natural order for families to be together, can it ever be His will for them to be apart?

As *Creator*, God may at times set aside the natural order in order to achieve spiritual ends. This is exactly what He does in the working of miracles. This also occurs when a man or woman is called to celibacy for the Kingdom's sake (for celibacy is just as truly out of step with the natural order as is separation).

As *Redeemer*, God will make and demand sacrifices to save men. These sacrifices may not represent the ideal will of God or the ideal way for man. But neither is sin the ideal. In fact sin has so disrupted the natural order in

human relations that the ideal is impossible in a sin-distorted society. Because of this, painful and even agonizing adjustments may be necessary. The greatest example is the Cross—that wasn't ideal either. The offense of the Cross is that it cuts across the natural and the ideal.

As *Sovereign*, God selects certain ones to step out of the natural order of things and share with Him in some special way the sacrifice and suffering of redemption.

But it is hardly consistent for Christians who profess total allegiance and devotion to object to this, as long as we accept the principle constantly in military service. Our governments ask and expect their citizens to make great sacrifices to assure adequate national defense. Men in uniform are absent from wives and children for many months, and in wartime even years. This is not ideal either, but we accept it as one of the evils of a sinful world order.

We should not therefore complain when our Divine Sovereign puts some of us, so to speak, in uniform. And it is disastrous to rebel. When our nation conscripts us we must go; we have no choice. When our heavenly King lays His hand on us, we may stall. We may plead for exemption. But the price will be leanness of soul, and possibly eternal darkness. That is the price *we* pay. Others will pay for our disobedience too: the many souls whom we might have helped to God and heaven.

This is not to minimize the pain of saying good-bye to children for months, sometimes years, that their education

(Continued on page 47)

## ***Guideposts to a More Effective Ministry***

**By Raymond C. Kratzer\***

### **No. 2 Scriptured Hearts**

**T**HE PASTOR SHOULD first of all be a preacher of the Word. This was one of the great admonitions of the apostle. The Scriptures say that "faith cometh by hearing, and hearing by the word of God." Therefore if we expect faith to be generated among our people, either for salvation, sanctification or achievement, we must **PREACH THE WORD.**

There is a tendency for our preachers to be so extemporaneous that their preaching lacks color and depth. We have shied away from formalism but we have also shied away from discipline. It takes time and effort to memorize scripture so that it can be used fluently in your preaching. And if we become proficient with this tool, we must set a course of action in which we determine to learn some scripture each week. It is helpful to start by always quoting your text from memory. At times it will be a blessing to have the congregation quote it with you a time or two.

Accuracy in quoting the scripture is imperative. Just as you would not want to get into the pulpit with your hair uncombed or your tie askew, you should be chagrined to stumble around with a familiar Bible passage as you try to quote it from memory. Of course there are those exceptional times when the mind plays tricks upon a person until the words just won't come out. However, if we set a pattern to practice the quoting of scripture in our homes, in our studies, in our cars while driving across country, or on our beds before we drop off to sleep, the exact quota-

tions will impress themselves so deeply upon our minds that they will come out correctly in almost an automatic way.

When you sign your name you don't have to think what you are doing. It just follows a brain pattern that has been set by repetition. Likewise, some familiar quotation that you have repeated and have heard again and again just comes out without effort. This can become a reality with many scriptures that will highlight your sermons and make you known as a "Bible preacher."

It is helpful to memorize a number of verses on conversion so that you can refer to them at will. You have source materials which will guide you to these passages. Likewise it is important to memorize the great scriptures on sanctification until you can preach or teach with logic and clarity on this great theme.

The preaching of Billy Graham has such power because he so often shouts: "The Bible says . . ." Some of the most effective preachers I have known make it a rule to clinch each point of their sermons with a scripture. They have hidden the Word in their hearts until it validates all they think and say. And if you have been careful with the seedbed, you will be amazed how the Holy Spirit will bring Bible verses to mind just when you need them.

A layman said to me the other day, "Why don't our Nazarene preachers use the majestic benedictions found in the

\*Superintendent, Northwest District.

Bible once in a while? They are so rich and meaningful and it would thrill me to have them used." It jarred me a bit because, although I knew that this might be an oversight with many pastors, yet I feared that it also indicated a lack of diligence to invoke the blessings of God upon a congregation through the language of Scripture.

There are at least four wonderful benedictions in the New Testament which it would be well for all to memorize:

Rom. 16:25-27

II Cor. 13:14

Jude 24-25

Heb. 13:20-21

In the Old Testament we have the familiar benediction found in Num. 6: 24-26. Of course we would not want to fall into a rut in this regard until our praying would become perfunctory and stilted, but it would do us good to give more thought to our prayers. Although we talk about the memorized and read prayers of some of the more formal church pastors, it would do us good to analyze our own prayers. If they could be recorded over a period of time, I am certain many pastors would be shocked how "memorized" their prayers really are. They use the same phrases, quote the same scriptures, follow exactly the same pattern, and are about as repetitious as one could imagine.

Of course we must remember that some petitions to God bear repeating often. Likewise, inspiring scriptural quotations help to lift a congregation to the throne of grace no matter how often they are repeated. And of course the unction manifested in prayer overshadows any words which are said, and without it even the most beautifully worded prayer is like a cold mausoleum. However I do believe the Lord would be pleased if we would study the prayers of the Bible and work some of their words into our petitions (cf. Dan. 9:17-19; Psalms 8; etc.).

In thinking of "Scriptured Hearts," it is so important to seek God's will through His Word. The pastor should not make his judgments as to his procedure without perusal of the Bible. God speaks to us through His Word, and in the sacred pages there is the answer to all of our needs. This search for guidance should be made when you are faced with difficult situations in your church and when you have difficult personalities with which to deal.

I recall one time when I felt a certain lady in the church needed to be reprimanded for her attitudes and deportment in a certain situation. I made an appointment for her to come and have a conference. While I was waiting for her to come to my study, I began searching the Bible for guidance. My attitude was one of severity until I ran across II Tim. 2:24-26. This "word from the Lord" toned me down considerably, and fortunately the conference had to be postponed. The problem resolved itself through prayer and patience.

A "word from the Lord" should be sought diligently when one feels he should make a move to another pastorate, or when he has a call which might seem to get him "off the hook" in a difficult church. The Bible will be a major avenue through which God will speak to you. And unless it does, I fear you have not sought diligently enough.

There are a hundred ways that the Bible will help you solve your problems. Of course it should be your chief Source Book in sermon preparation. Then its promises should bring courage to you when you need it. A verse left with a hospital patient or an old saint in a rest home will be like a precious gift. To the maladjusted, the neurotic, the bereaved, the troubled, and the frustrated, it will have more insights that are usable than all of the books on counseling, psychology, mental hygiene, etc. that you can find. But it will take a pastor with a "Scriptured Heart" to search it out.

## Missions

As a nation we spend about \$750 on "pleasures" for every \$1 given to missions.—J. EDGAR HOOVER, *Forward*.

### Dedicated Propagandists

#### Part II—The Story of Evangelism in Acts

By Eric Jorden\*

**T**HE GREAT TEACHER—Jesus (Acts 1:1)—commanded His disciples (1:15) to tarry in Jerusalem until they were endued with power from on high (1:4, 8). This *dunamis* of the Holy Spirit would make them “witnesses” unto Him—give them the strength not only to *proclaim* their knowledge of Him, but also to be “martyrs” for that truth—in Jerusalem, all Judea, Samaria, and the uttermost part of the earth. In the choice of Matthias to take the place of Judas (1:22), Peter states that he is to be a witness (*martus*) with the other disciples of the *Resurrection*. Here is the pinpointing of a reason for possible martyrdom. It was to the Resurrection that Peter insisted they all—the taught ones—were witnesses—*martus*—in his sermon on the Day of Pentecost. The result of this witness was the “pricking” of the hearts and the conversion of about three thousand souls (2:41). These converts “continued stedfastly in the apostles’ doctrine [they were taught by the ‘taught ones’] and fellowship, and—in breaking of bread, and in prayers” (2:42).

It was to the resurrection of Jesus that Peter says he and John were witnesses—*martus*—when the people gathered in Solomon’s Porch “greatly wondering” after the healing of the lame man at the gate of the Temple (3:15). “Complete soundness,” Peter said, was

made possible to the man because of faith in Christ’s name. God having raised up His Son, Jesus, sent Him to “bless” them also—this, “in turning away every one of you from his iniquities” (3:26).

While Peter and John were giving this message to the people, the priests, the captain of the Temple, and the Sadducees came upon them, being deeply troubled that they “taught the people” (*didasko*) and “preached” (to tell thoroughly) through Jesus the resurrection from the dead. A night spent “in hold” and a solemn warning (4:18) *not to speak at all nor teach (didasko)* in the name of Jesus failed to deter these dedicated propagandists. “We cannot but speak the things which we have seen and heard,” they insisted (4:20). Being let go, they went to their own company, and reported all that had been said unto them. A prayer meeting and praise service ensued. The place where they assembled was shaken; a fresh infilling of the Holy Ghost resulted; and “with great power gave the apostles witness [*martus*—‘testimony’] of the resurrection of the Lord Jesus: . . .” (4:33). This “testimony” resulted in believers being “the more added to the Lord, multitudes both of men and women” (5:14).

A second persecution broke out, this time headed by the sect of the Sadducees (remember, they denied any resurrection!). Being filled with jealousy, these religious leaders thrust the

\*Late Professor, Northwest Nazarene College, Nampa, Idaho.

apostles into the "common" prison. But not for long. The angel of the Lord by night opened the prison doors (5:19) and told them to "go, stand and speak in the temple to the people all the words of this life." Into the Temple they went and "taught"—*didasko*. The news finally reached the ears of the high priest that they were "teaching" the people (5:25). When confronted, the high priest sharply reminded them they were "straitly commanded" not to "teach" in this name (5:28). The outcome was a beating, but they left rejoicing. "Daily in the temple," we read (5:42), they *ceased* not to "teach"—*didasko*—and "preach"—*euaggelidzo*, tell the good tidings, gospelize—Jesus Christ. The effect was tremendous. In those days the number of the disciples—*trained ones*—was multiplied.

Great persecution broke out against the church which was at Jerusalem. The main instigator was Saul (8:3). He "made havoc of the church." "Therefore they that were scattered abroad went every where *preaching* the word"—telling the good news. Philip, one of the deacons, went down to the city of Samaria. There he "preached"—this is *keruso*, "to cry or proclaim as a herald"—Christ unto them (8:5). When they believed Philip's "preaching"—telling the good news—"concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women" (8:12). "When the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost." And they did. Before Peter and John left, they *testified*—to bear thorough witness—and *preached* the word of the Lord—told the good news—to others, doing the same thing in *many* villages of the Samaritans on the return trip to Jerusalem (8:25). Philip, in the meantime, was led of the Spirit into the desert. Here he met the Ethiopian eunuch. Invited into the chariot, Philip "opened his mouth, and began at the same scripture [Isaiah 53], and *preached* [told him the good news] unto him Jesus."

Carried away of the Spirit after baptizing the new convert, "Philip was found at Azotus: and passing through he *preached* [told the good news] in all the cities, till he came to Caesarea" (8:35-40). A dedicated propagandist, this layman!

The main instigator of the persecution of the "taught ones"—disciples—was Saul. "Breathing out threatenings and slaughter," armed with letters from the high priest, Saul went on his way to Damascus to bring any of the "taught ones" back in chains to Jerusalem for trial. Met on the way by Christ, Paul was soundly converted to "the way" he so despised. It was one of the "taught ones" at Damascus—Ananias—who became the instrument of the restoration of his sight. Saul immediately became a member of this group of "taught ones" in Damascus (9:19).

The result of Saul's conversion was the same as in the lives of those he once persecuted. "Straightway he *preached* Christ in the synagogues, *that he is the Son of God*" (9:20). The word here is *keruso*—"to cry, or to proclaim as a herald." Persecution arose from this kind of message—death was in the offing for Saul. The "taught ones" at Damascus let him over the wall in a basket at night (9:25). Paul made his way to the "taught ones" at Jerusalem. They were afraid of him, but Barnabas took him under his wing. Finally accepted, he preached boldly in the name of the Lord Jesus. Persecution and the threat of death impelled the brethren to suggest he return to his home town, Tarsus, for safety. "Then had the churches rest . . . and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied" (9:31).

Peter now re-enters the picture. He is found, first, raising from the dead, a certain "taught one"—Tabitha (9:36). Next we find him in the home of Cornelius *preaching*—to tell the good news—peace by Jesus Christ. He insists that John the Baptist was the herald—*keruso*—of the baptism basic to the acceptance of the Christ. Peter again emphasizes that he and the other apostles are "witnesses" to both the life—"all things



which he did"—and the resurrection of Christ (10:39). This same Jesus, he says, "commanded us to *preach* unto the people [*keruso*, to cry, to herald forth'] and to testify that it is he which was ordained" to judge the quick and the dead (10:42). To all this, he adds, the prophets "witness"—*martus* (10:43).

Out from the persecution at Jerusalem (8:4) went others like Philip. Men of Cyprus and Cyrene came to Antioch (in Syria). Here they engaged in *preaching* the Lord Jesus—to tell the glad tidings—not only to the Jews, but also to the Greeks (11:19-20). "The hand of the Lord was with them: and a great number believed, and turned unto the Lord." When tidings of this reached Jerusalem, the church there sent forth Barnabas to investigate. So thrilled and challenged was Barnabas that he quickly went for Saul at Tarsus. Together they spent a whole year with that church. It was here, we read (11:26), that the disciples (the "taught ones") were first called Christians.

Saul was now back in action. Soon the Holy Ghost signified to the church in Antioch that He had called Barnabas and Saul to a special work (13:2). They sailed for Cyprus. At Salamis "they *preached* the word of God in the synagogues of the Jews"—the word is *euaggelidzo*, but it connotes "to tell thoroughly."

In Antioch in Pisidia, Saul (now called Paul) spoke in the synagogue. *The keynote of that message was the resurrection of Christ* (13:30), to which Paul said there were "witnesses" (13:31). The application? "Be it known unto you therefore . . . that through this man is *preached* [to tell thoroughly] unto you the forgiveness of sins: and by him all that believe [in Him] are justified from all things" (13:38-39). So thoroughly did Paul tell the good news that "the word of the Lord was published throughout all the region" (13:49). Persecution arose, but the "taught ones" "were filled with joy, and with the Holy Ghost" (13:52). Moving on to Iconium, Paul and Barnabas "so spake, that a great multitude both of the Jews and also of the Greeks believed" (14:1). Trouble forced them on

to Lystra, where Paul was stoned, apparently to death. Howbeit, as the "taught ones" stood round about him, Paul rose up and left with Barnabas for Derbe. Here they *preached* the gospel—*euaggelidzo*, "to announce"—to that city, and *taught* (instructed many—*mathatas*—then returned to Lystra, Iconium, and Antioch, confirming the souls of the "taught ones," and exhorting them to continue in the faith (14:22). Returning to Antioch in Syria, they abode a "long time" with the "taught ones" there (14:28). From 15:36 we learn that Paul told thoroughly (preached) the message to these places.

Because some who came from Jerusalem *taught*—*didasko*—incorrectly, Paul and Barnabas were sent to hold a council with the leaders at Jerusalem. When they came to Jerusalem, Paul and Barnabas *declared*—"to tell again"—all things God had done with them. When they returned to Antioch, they spent much of their time *teaching* (*didasko*) and *preaching* "to tell, to announce"—the Word of the Lord. Others joined them in this activity (15:35).

Paul soon became restless and started on the second "journey." At Derbe he found a certain "taught one"—Timothy—and took him with him. In Thessalonica, as we may be sure in other places, Paul *preached*—*euaggelidzo*, "to tell thoroughly"—Christ. In Corinth, Paul stayed eighteen months, *teaching*—*didasko*—the Word of the Lord among them. On the return trip to Antioch he "went all over the country of Galatia and Phrygia in order, strengthening" the "taught ones" (18:23). Parenthetically, we are told of Apollos, an eloquent man, and mighty in the Scriptures, who *taught* diligently—*didasko*—the things of the Lord, and was recommended by the brethren in Ephesus to the "taught ones" in Achaia (18:25, 27).

On his third journey Paul came to Ephesus, and finding certain "taught ones," led them into the knowledge of the indwelling Spirit (19:1). He spent more than two years in the city, *proclaiming* (19:13) Christ and winning many to the Lord (20:1). Moving on to Troas, Paul *preached*—"lengthy good news"—to the *disciples* there. At

Miletus he met the elders from Ephesus, reminding them that he had *preached—keruso*, “to cry as a herald”—the kingdom of God faithfully to them, and urged them to care for the disciples (20:25, 30). From Miletus he went to Tyre, where he met disciples (22:4), as also at Caesarea (22:16). In Jerusalem, Paul was accused of *teaching—didasko*—against Mosaic beliefs (21:21, 28). Telling the story of his conversion before the multitude on the stairs of the castle, Paul stated that in the charge he was to be a “witness”—*martus*—to what *he* had seen and heard (22:15). Following Paul’s appearance before the

Sanhedrin, the Lord stood by Paul in the night and said, “Be of good cheer . . . thou [must] bear *witness*”—*martus* (bear testimony)—of Me not only in Jerusalem, but also at Rome (23:11). Such is the way he also spoke before Agrippa (21:16). Next we find him in Rome, “preaching [*keruso*, ‘to cry, to proclaim as a herald’] the kingdom of God, and *teaching* [*didasko*] those things which concern the Lord Jesus Christ, with all confidence, no man forbidding” (28:31).

Such is Luke’s record of the activity of these dedicated propagandists.

## Gleanings from the Greek New Testament

By Ralph Earle\*

Eph. 4:17-19

### “Mind,” “Understanding,” “Ignorance”

These three terms occur in verses 17 and 18. Paul exhorts the Ephesian Christians not to walk (i.e., “live”) as the gentiles (heathen) walk, “in the vanity of their mind.” The Greek word is *nous*. Arndt and Gingrich say that it “denotes the faculty of physical and intellectual perception, then also the power to arrive at moral judgments.”<sup>1</sup> Thayer defines it thus: “the mind, comprising alike the faculties of perceiving and understanding and those of feeling, judging, determining.”<sup>2</sup> For this passage he adopts the meaning: “*reason* in the narrower sense, as the capacity for spiritual truth, the higher powers of the soul, the faculty of perceiving divine things, of recognizing goodness and hating evil.”<sup>3</sup> This, among the gentiles, had become vain; that is, empty. Thayer defines the Greek word for “vanity” as meaning “what is devoid of truth and

appropriateness,” and for this passage he gives “perverseness, depravation.”<sup>4</sup> The key word of Ecclesiastes is “vanity.” The Greek word is used there (in LXX) forty times. The context in Ecclesiastes will suggest something of the meaning of the term. Those who adopted the heathen worship and way of life found it all to be “vanity”—sheer emptiness. When one rejects the truth the mind is filled with unreality, and so empty of all that is eternal.

“Understanding” is the compound *dianoia*. Of this word Cremer writes: “*Dianoia*, strictly a *thinking over, meditation, reflecting*, is used in the same range, and with the same signification as the original *nous*, . . . save that the preposition ‘*dia*’ gives emphasis to the act of reflection; and in keeping with the structure of the word, the meaning *activity of thinking* precedes the borrowed meaning *faculty of thought*.” That is, the latter is more properly *nous*, the former *dianoia*. Cremer further notes that in the New Testament “*dianoia* is specially the *faculty of moral*

\*Professor, Nazarene Theological Seminary, Kansas City.

reflection, of moral understanding.”<sup>6</sup> In this passage the two words are translated correctly in the King James Version—though elsewhere in K.J.V. they are often confused.

The word for “ignorance,” *agnoia*, comes from the same root. It means “want of knowledge, ignorance, which leads to mistaken conduct, and forbids unconditional imputation of the guilt of the acts performed.”<sup>7</sup> This concept seems to fit Acts 3:17; 17:30; 1 Pet. 1:14—the only other places in the New Testament where the word occurs. But here it seems to be used “with sense of wilful blindness.”<sup>8</sup> Moulton and Milligan write: “The connotation of wilful blindness, as in Ephesians 4:18, is found *The Tebtunis Papyri* I, 24.33 (B.C. 117), where an official reports the misconduct of certain persons whose plans he had frustrated, so that *legontes tes agnoias* they left the district.”<sup>9</sup> Cremer, who wrote before the great era of papyrus discoveries, discerned this distinction in usage. He says: “This *agnoia* is with St. Paul the characteristic of heathendom, Acts xvii. 30, Ephesians iv. 18, compare verse 17, and is a state which renders repentance necessary, Acts xvii. 30, . . . and therefore eventually furnishes ground for blame, Ephesians iv. 18, as otherwise for forbearance.”<sup>10</sup>

The former is the translation in verse 18 of K.J.V., the latter of R.S.V. (cf. “hardening,” A.R.V.). The Greek word is *porosis*. It means “a covering with a callus, hardening.”<sup>11</sup> Arndt and Gingrich define it as: “hardening, dulling, . . . dullness, insensibility, obstinacy.”<sup>12</sup> The last term is the one used in *The Berkeley Version* and by Goodspeed. Moffatt has “dullness,” while Weymouth uses “insensibility.” Thayer thinks that in this passage it indicates “stubbornness, obduracy.”<sup>13</sup> It is obvious that “hardness” or “hardening” is a more accurate rendering than “blindness.” With characteristic freedom the N.E.B. says “hard as stone.”

## “Past Feeling”

The Greek verb is *apalgeo*. Its basic meaning is “to cease to feel pain for,”

while in late Greek it signifies “to become callous, reckless.”<sup>14</sup> It occurs only here in the New Testament. The R.S.V., following Goodspeed, reads, “They have become callous.” *The Berkeley Version* has “troubled by no compunctions.” The essential idea is that of callousness, so that it fits closely with “hardening” above.

## “Lasciviousness”

*Aselgeia* is the Greek word. It means “licentiousness, wantonness, excess.”<sup>15</sup> Arndt and Gingrich define it as “licentiousness, debauchery, sensuality” and suggest for this passage, “give oneself over to debauchery.”<sup>16</sup> Thayer has a long list: “unbridled lust, excess, licentiousness, lasciviousness, wantonness, outragousness, shamelessness, insolence.”<sup>17</sup> *The Twentieth Century New Testament*, the R.S.V., and Wand offer “licentiousness.” But Moffatt, Goodspeed, Charles B. Williams, and Verkuyl (*Berkeley Version*) have “sensuality.” This seems to be the most meaningful translation for today.

<sup>6</sup>Lexicon, p. 546.

<sup>7</sup>Lexicon, p. 429.

<sup>8</sup>Ibid.

<sup>9</sup>Ibid., p. 393.

<sup>10</sup>Lexicon, p. 438.

<sup>11</sup>Ibid., p. 439.

<sup>12</sup>Ibid., p. 163.

<sup>13</sup>Abbott-Smith, *op. cit.*, p. 6.

<sup>14</sup>VGT, p. 5.

<sup>15</sup>Op. cit., p. 163.

<sup>16</sup>Abbott-Smith, *op. cit.*, p. 395.

<sup>17</sup>Op. cit., p. 739.

<sup>18</sup>Op. cit., p. 559.

<sup>19</sup>Abbott-Smith, *op. cit.*, p. 44.

<sup>20</sup>Ibid., p. 63.

<sup>21</sup>Op. cit., p. 114.

<sup>22</sup>Op. cit., p. 79.

Rufus Jones wrote: “Let a person’s inner being be fortified with a faith in God, and all his creative powers are quickened, his reaching strength is heightened, and his grip on everyday things is immensely increased. It is as though he had tapped a hidden reservoir of power.”

### At the Homiletical Crossroads

**H**OW DO PASTORS use the sermon outlines in this and similar magazines?

If they study them in order to get the feel of good sermonizing, then proceed to dig out their own, the benefit is both sound and large. But if they depend on these outlines to provide their weekly pulpiteering framework—if they take these skeletons into the pulpit, hoping for enough inspiration to clothe the bones with flesh—then I fear that their publication succeeds not in producing better preaching, which is the objective of this department, but only “better” cripples. Crutches are legitimate when used until one is strong enough to throw them away, but they are a vice when used to perpetuate one’s lameness. For there can be no strong preaching as long as one hobbles into the pulpit on the crutches of other men’s minds.

It is a question therefore if these pages would be more helpful if fewer ready-made outlines were used, and more space devoted to a discussion of principles, plus actual sermonic studies. There are right and wrong ways of doing anything, even driving a nail. And if men are willing to expend sweat and toil learning to do mundane things properly, servants of the Most High God should burn midnight oil if need be to learn how to extract truth from a text, organize it into an outline, and clothe it into sentences that will give it wings into men’s souls, and put on it barbs that will make it stick in men’s memories and consciences.

### Contest Coming Up

To promote a more thorough and individual approach to sermon-building,

steps are being taken to launch an extensive SERMONIC STUDIES CONTEST. The contest would be open to all readers of the *Nazarene Preacher*, and would major primarily on developing effective holiness preaching. Full details will be announced in the March issue.

### The Pure in Heart

**TEXT:** *Blessed are the pure in heart: for they shall see God* (Matt. 5:8).

#### Questions:

1. What is the significance of the term “blessed”?
2. Does the blessedness arise chiefly from the state of purity or from the consequence of seeing God?
3. Is the heart purity in this text (a) simply sincerity; (b) moral cleanliness; (c) freedom from guilt; (d) freedom from inner sinfulness?
4. Does this beatitude bear any special relationship to the others?
5. Is the promised vision of God primarily a spiritual vision of God which the pure in heart enjoys now or is it primarily a vision of God in eternity?
6. If the latter, are we to interpret this verse as an absolute, i.e., that the pure in heart *only* shall see God?

#### Exegesis:

The Beatitudes, all using the same term “Blessed,” are exclamatory, and could better be translated, “How happy are . . . !” The Amplified Version expands the word to embrace the highest well-being in the fullest and richest sense. True happiness is thus affirmed to be, not a state of emotion due to pleasant material circumstances,

but a transcendent *fact* of well-being related inseparably to an inner moral soundness. But this superlative happiness does not terminate simply in the fact that one is inwardly pure, but in the ultimate consequence of this purity, vision of God. The word "for" is from *hoti*, meaning "because." The pure are happy because they will see God. Evidently the value of moral and spiritual soundness is not in itself but in its cosmic and eternal relations—in its *end*, which is the glory, approval, and eternal presence of God. "Purity of heart" which does not have God as its supreme end and object is not purity of heart. Thus the term is essentially religious. While moral purity in the sense of sexual cleanness is assumed, as are also sincerity and cleansing from guilt (by forgiveness), the word *katharos* means a state of freedom from all foreign and contaminating elements. It involves *healing*; lepers in the N.T. are cleansed, meaning healed. Since the Scripture elsewhere shows that no man by nature is pure in heart, we must understand that the state referred to here results from a work of grace. Since Jesus locates the source of outward sin in the heart (Mark 7:21), it is logical to conclude that He would imply by the phrase "pure in heart" a corrected nature, which was no longer the source or root of sins. This purity must be interpreted as a necessary qualification for seeing God in eternal bliss. Reason: heart purity is not essential to spiritual vision of God now, as evidenced by Isaiah, who saw his own defilement *after* he "saw the Lord." But Isaiah's continued spiritual vision and ultimate heavenly vision hinged on his cleansing.

For further study and support cf. Amplified Version; N.E.B.; A. T. Robertson, *Word Pictures in the Greek New Testament*; William Barclay, *The Daily Study Bible*, Matthew, Vol. I; John Wesley, *Notes on the New Testament*. Observe especially Henry Alford. "It is no Levitical cleanness, nor mere moral purity, that is here meant: but that *inner purity*, which (Acts 15:9) is brought about by faith, has its fruit (I Tim. 1:5) in *love*; which is opposed to all 'doublemindedness' (James 1:8),

and all hypocrisy and outward colouring . . ." (Vol. I, p. 26).

### Homiletical Development:

This text, though old, is not threadbare. It is broad and deep. But its total truth cannot be crowded into one sermon. A sermon is not a treatise or dissertation which attempts to extract from every crossed *t* and dotted *i* its share of meaning. It is necessary to *focus on a facet*.

A *doctrinal* treatment of this text would most certainly link heart purity with Calvary and Pentecost. It would show (1) That man by nature is not pure, and cannot make himself so by unaided effort; that (2) the supreme purpose of Calvary was that men might be purified; that (3) purity is inwrought by the Holy Spirit, and that this work of grace is the very essence of any true Pentecostal experience (Acts 15:9); and (4) that pardon is preparatory to purity.

Another approach primarily *doctrinal* could be to discuss the *impediments to purity*: (1) The mountain of *personal guilt* which must be washed away in the washing of regeneration; (2) The *pollution* of evil habits and practices and thoughts, which have accrued to one's character, and which must be cleansed, also, in repentance and regeneration (this we call initial sanctification); the (3) *inherited sinful tendency* to excessive self-love and self-will (which is called the carnal mind) which yet remains after regeneration, but which must be purged in a second work of grace if purity is going to be perfect and complete. Both of these doctrinal approaches would be *topical* in homiletical classification.

An *evangelistic* message could focus on the *necessity* of purity, as follows:

1. Purity a necessity for *holiness* (any claim to holiness without heart purity is false)
2. Purity a necessity for *happiness*
3. Purity a necessity for *heaven*

A message to young people could accent holiness as the only proper foundation for happiness, along the following lines: There are three possible view-

points on the relationship of holiness to happiness:

1. That holiness is *inconsequential* to happiness (one can be happy either with or without holiness)

2. That holiness is *incompatible* with happiness (it is a suffocating restraint that gets in the way)

3. That holiness is *indispensable* to happiness. This, of course, is the punch-point. This sermon, to be successful, must show *what* true happiness is, and *how* holiness is essential to it.

Another evangelistic message which emphasizes happiness might be called "The Happiness of the Holy."

1. The holy are happy *within* (because their consciences are clear).

2. The holy are happy *alone* (because God is with them).

3. The holy are happy when *dying* (because they have love without fear).

4. The holy are happy *forever*.

The possibilities are limitless. One might take a cue from Kierkegaard's book *Purity of Heart Is to Will One Thing*, and develop a sermon called "A One-Track Mind for God." The introduction could explain that to will one thing is the "single eye" of Matt. 6:22. It is undivided allegiance to God, the opposite of double-mindedness. Therefore the pure in heart:

1. Wills one thing no matter how he *feels* (his purpose to obey and glorify God is not subject to his emotions).

2. Wills one thing no matter how he *fares* (he does not bargain with God by promising to serve if . . .)

3. Wills one thing no matter how he *fails* (he will not allow failure, of any kind, to distract or dissuade him).

#### Illustrations:

For rich illustrative suggestions see William Barclay.

Pastor, you take it from here!

—R. S. T.

### A Divine Challenge

TEXT: *Go ye therefore, and teach all nations* (Matt. 28:19).

*Go ye into all the world, and*

*preach the gospel to every creature* (Mark 16:15).

#### INTRODUCTION:

This great challenge is given to Christ's followers today. After men are saved they are expected to undertake this noble task.

I. A DIRECT COMMAND PRESENTED: "Go ye."

A. This call is personal.

B. This command is positive.

C. This charge is demanding.

II. A DIVINE DIRECTION GIVEN: "All the world, all nations."

A. The sphere.

B. The strategy.

III. A DISTINCT PROCLAMATION REQUIRED: "Preach [and teach] the gospel."

A. Unfolding its marvelous truths.

B. Unveiling its redemptive powers.

#### CONCLUSION:

When men are inspired by God to represent Him, to use their talents to teach and preach, they should count it a grand privilege as well as a tremendous challenge to carry the gospel to the ends of the earth.

HENRY T. BEYER, JR.  
SULPHUR, LA.

### Fire-Escape Religion

BY LAURA FORINASH

INTRODUCTION: Description of public building in which halls and stairs show signs of long wear and much use. The fire escapes are the exception; they show little sign of use. Ahaz tried to use God in the same way occupants of a building use fire escapes, merely as a means of escape when he needed to get out of something in a hurry.

SCRIPTURE: II Kings 16:10-16

TEXT: *The brazen altar shall be for me to inquire by.*

I. AHAZ' FIRE-ESCAPE RELIGION WAS SHEER FOLLY.

A. The brazen altar was itself a warning from God against the practicing of any man-made religion (Num. 16:36-40).

- B. Ahaz had to choose, as every man must, whether to serve God or to serve Satan. He could not serve both (Matt. 6:24). He chose to serve Satan.
  - C. His religion was destructive. He sacrificed his sons to heathen gods.
  - D. His religion cut him off from God's help when he needed help badly.  
The sources to which he turned for help were worse than useless (II Chron. 28:19-23).
  - E. God's religion is life; man's religion is death.
- II. BECAUSE IT IS A MATTER OF LIFE OR DEATH, SATAN WILL DO EVERYTHING IN HIS POWER TO CONVERT EVERYONE HE CAN TO THE PRACTICE OF A MAN-MADE FIRE-ESCAPE-TYPE RELIGION.
- A. He has no objection to the practicing of religion. He is in favor of it provided it is his kind of religion.
  - B. He does not hesitate to tempt even Christians.
- III. AHAZ' RELIGION PROVIDES SEVERAL EXAMPLES THAT CAN SERVE AS WARNINGS AGAINST SUCH TEMPTATIONS.
- A. Ahaz put his own wisdom above God's wisdom. The altar at Damascus looked better to him than God's altar at Jerusalem (Prov. 26:12).
  - B. His religion involved deliberate destruction and heartbreak to no purpose. He sacrificed his children to idols. God's religion does not work that way (II Cor. 1:3b).
  - C. His religion destroyed his self-respect. He humbled himself before a traitorous enemy in his efforts to get help. Christians are children of the King.
  - D. His religion destroyed his reverence for God and respect for God's temple. He used the gold of the Temple to pay Tiglath-pileser and brought a heathen altar into the Temple. God demands that He be revered (Ps. 33:8). He demands that the place where He meets with man be respected even though it is only uncleared wilderness (Exod. 3:5).
  - E. His religion was not sufficient in time of need; the battle went to his enemies. God's religion is sufficient (Phil. 4:12-13; Matt. 7:24-27).
  - F. He was a long way from help. The Christian's help is near at hand (Phil. 4:5b). It does not take long to reach God's throne if we do not live too far away.
  - G. His source of help betrayed him. Man-made religion is no more reliable than was Tiglath-pileser. God is reliable (Prov. 18:10). The Christian's confidence is in Him.
  - H. Ahaz himself was unholy. God demands that His people be holy (I Pet. 1:16).

## Sins and Infirmities

"An infirmity is a breach of Adam's paradisaical perfection, which our covenant God does not require of us now; and, evangelically speaking, a sin for a Christian is a breach of Christ's evangelical law of Christian perfection; a perfection this, which God requires of all Christian believers. An infirmity, considering it with the error which it occasions, is consistent with pure love to God and man; but a sin is inconsistent with that love: an infirmity is free from guile, and has its root in our animal frame; but a sin is attended with guile, and has its root in our moral frame, springing either from the habitual corruption of our heart, or from the momentary perversion of our tempers."--JOHN FLETCHER of Madeley.



## IDEAS THAT WORK

### Operation Outreach

By Dick J. Edwards\*

IN LOOKING HONESTLY at our Sunday school (First Church, Long Beach, California) we had every ingredient necessary for sudden and rapid growth. The new buildings were completed and provided facilities of the very finest nature. Our Sunday school, which was running near four hundred, consisted of about 60 per cent adults and 40 per cent children. It was a family church with few unchurched children attending.

We had gotten our feet wet in an extensive visitation campaign just a couple of months prior to our launching the bus program. But because of circumstances, including a widely spread constituency and a lack of really effective follow-up on our part, we allowed most of this potential to slip through our fingers. But we had learned much about extensive visitation: an easy approach at the door, the absolute necessity of follow-up, and something of the car-pastor idea. We also learned that it was very easy to get many new children to come to Sunday school if it was attractive and alive.

Our first thoughts concerning the use of a bus came to us as we studied our inability to adequately organize the car-pastor plan to conserve the gains of a few weeks ago. We actually had lost most of these new prospects. We knew that using a bus for Sunday school purposes was nothing new, but it seemed to us that some of these methods we had learned would work very effectively with a bus.

So we began our search for a likely neighborhood within a reasonable distance from our church and yet far enough away to make the use of a bus

seem practical. The neighborhood we chose was about a mile and a half or two miles from the church. It was on a Thursday afternoon when I called and made arrangements for renting a bus for the coming Sunday. It was to be a sixty-eight-passenger school bus and the rental fee was \$12.00 per week, which included all insurance but no driver. So we had a bus and we had a neighborhood and now our great challenge was to begin.

It was a cold, windy, and rainy Saturday afternoon that Dick Smith and I headed in the direction of this neighborhood to begin our work. We were armed with a simple piece of promotional material that merely confirmed what we were going to say at the door. We started in, one on each side of the street and made brief visits at about one hundred seventy-five doors that afternoon. Our approach was very casual and relaxed. We merely told them that we ran a Sunday school bus through this neighborhood and that we were looking for children that did not attend Sunday school. At the end of our day's work we discovered that about a dozen families had indicated an interest in our plan and we had promises for twenty-six children the following morning. Our big morning came and we headed the bus in the direction of these brand-new twenty-six children. Much to our surprise, only one family had their children ready and we drove back to the church with two children on this big bus that looked to be the size of a railroad passenger car. Dick Smith parked the bus a block away and walked the kids into the church. For the next week or two these same two were ready. After about three weeks it occurred to us to go back and "re-cover" some of the homes where interest had been shown the first day of our calling. Sure enough, we got two more families that day, and on the fourth Sunday we had six on the bus. Now we were getting into the swing of the call-back work on Saturdays. We talked to the kids in the neighborhood and offered a little prize if they would come four Sundays in a row. We sent a piece of mail to the few that were at-

\*Minister of Christian Education, First Church, Nampa, Idaho.



tending. The next Sunday we had 13 . . . then 26 . . . 31 . . . 33 . . . 43 and up, up it went! A second bus was necessary! On up to 50 . . . 60 . . . 62 . . . 81. Wow! We needed three buses now and the rent had gone up to \$15.00 per week. We continued to call back every Saturday and our bus attendance continued to climb! There were 93, then 98, and finally that magic number of 107! By the time school was out we were up to 130 per Sunday on three buses. This miracle had taken four months. These were **BRAND-NEW CHILDREN** representing 77 parents. What an opportunity! By now the Kindergarten and Primary departments had tripled and had to be divided on a closely graded basis. New teachers, new supervisors; new walls had to be erected and a few torn down in this new building that had been completed just one year before.

From Nazarene Director's Digest

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## MY PR?BLEM

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**PROBLEM.** How can I overcome the opposition of several strong members to the reception of a divorced man into membership when he is clearly eligible according to the *Manual*? (Their opposition is not based on distrust of the man but on an interpretation of the Scripture which differs from that followed in the *Manual*, due to past teaching.)

### A KANSAS PASTOR REPLIES:

If the pastor knows that the opposition is confined to one or two, or a very small group, he should talk personally with them and seek to win their support. If he senses that the potential opposition is broader, he could carefully deal with the ethical principles involved from the pulpit over a period of time. In the meanwhile he might need to protect the candidate by explaining to him the difference of opinion, defending the sincerity of those opposed, and encouraging him to hold steady in charity and prayerfulness,

that the Lord will work the matter out. Naturally he should be made to understand that they are not antagonistic to him personally.

### A MISSOURI PASTOR SAYS:

If the opposition is in the membership committee the pastor should tactfully explain the situation to the candidate and suggest delay. Then gradually he should seek to educate his people from the pulpit by preaching on brotherly love, forgiveness, and loyalty to the *Manual* of the church, as constituting the official interpretation of the Bible on the issue. Then in a few months he should try again, aiming first at securing the full backing of the membership committee. Ultimately, rather than lose the man, the pastor should take him in anyway, stating frankly to any remaining opponents that they have no right according to the *Manual* to press the issue further.

### A MISSOURI PASTOR SAYS:

First, the pastor should carefully verify the alleged innocence of the divorced man; he should not take anything for granted at this point. Then he should seek complete unanimity on the issue among the membership of his membership committee. If he can't convince them, he should stop all proceedings for the time being. He should not be in a hurry to rush the matter through. While waiting, some relevant preaching might clear the air. Then after a few months he should try again. If the unanimous support of the membership committee is secured, he should lay the whole matter before the church board, asking that any opposition be expressed there, and confined there. If heat is evident, avoid a vote, but urge prayer; urge also that board members refrain from open discussion of the issue. In a month quietly discuss the matter again. If reasonable agreement prevails, take the man into membership. Board members should be urged to say to any remaining objectors: "This is the action of the membership committee and the church board, on the full authority of the *Manual*. If you wish to discuss the matter further, you should go to the pastor."

**PROBLEM:** How can we handle an extrovert Sunday school secretary who is otherwise efficient but constantly walks in and out of the auditorium in a disturbing manner?

*Pastors, what is your advice? Let us hear from you.*

To be discussed in August. Submissions must be received by March 20. Each published answer will earn a \$3.00 book credit.

## Hymn of the month

### "O God, Our Help in Ages Past" (1719)

*(Praise and Worship hymnal, No. 58)*

#### Authorship

Troublesome days in the national life of England, combined with the tempestuous experiences in the life of the nonconforming pastor of the Independent congregation at Mark Lane, London, Dr. Isaac Watts, provided soil and atmosphere for the germination of the hymn that continues to grow in stature after almost two hundred fifty years. Isaac Watts was the author of many outstanding hymns, including "When I Survey the Wondrous Cross," which has been considered among the finest of English hymns. Although Watts was a brilliant scholar whose health was finally broken through study, he possessed the rare gift and ability to write prose and poetry that were readily understood and relished by the masses of common folk.

Early in life Isaac Watts rebelled against the exclusive singing of psalms in the church by the congregation, and he set himself to change this by paraphrasing the psalms, thus making them rhyme and much more singable. Through his persistent efforts there came a transition that ushered in the singing of hymns by the British congregations. Watts is known as "the father of English hymnody." Through his labors and successes the way was paved for Charles Wesley and other hymn writers.

Isaac Watts was born in Southampton in 1674. He studied at Stoke Newing-

ton, having refused a scholarship to Oxford because of his nonconformity to the Church of England. He was ordained to the ministry in 1702. His first and only pastorate was at Mark Lane, where he began as assistant pastor. He served there until his health broke; then, because he was so well liked, the church retained him on a salary as pastor until his death in 1748. He never married. English hymnody was greatly influenced by Watts and for him there is a memorial in Westminster Abbey.

—FLOYD HAWKINS

#### The Theologian's Corner

*(Continued from page 33)*

might be pursued while Mother and Father continue the work to which God has called them. Nor does it assure consecrated parents that their obedience involves no risks. Sickness and death may prevent the fondly-hoped-for reunion. It is even possible that the children may not turn out well, and in bitterness blame their parents. That would be the cruelest blow of all.

But regardless of the risks, there is no way to reconcile an evasion of God's call with any New Testament concept of consecration, or with the standard of discipleship enunciated by the Lord Jesus.

There can be this consolation. The risk to the eternal welfare of families is far less in the center of God's will than out of it. It will be easier for parents who have obeyed to pray in faith for their own than if haunted with the awareness of disobedience. And better by far for husbands and wives or parents and children to be temporarily separated by Kingdom marching orders than for the home to be wrecked by sin.



## BULLETIN EXCHANGE

"I believe that prayer should be a right if desired on the part of the public school, but I don't think it should become mandatory . . . However . . . I don't believe that, mandatory or otherwise, saying a prayer constitutes the establishment of a religion."—GOVERNOR MARK HATFIELD of Oregon.

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"The basic problem of a declining Church is her failure to face up to the sin problem and to God's cure for sin."—Dr. L. Nelson Bell.

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A wrong spirit toward another person may or may not hurt him, but it is certain to destroy my own soul. Booker T. Washington understood it when he said, "I will not permit any man to narrow and degrade my soul by making me hate him."—CHARLES L. ALLEN in *The Lord's Prayer* (Fleming H. Revell Company).

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The only truly happy men I have ever known were Christians.—John Randolph, quoted by Virginia Ely in *I Quote* (Fleming H. Revell Co.).

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A young man once shouted, "Hallelujah," in a meeting and was asked by the preacher what the "Hallelujah" cost him. His answer was fine. He said that he had a garage and had recently had an offer for Sunday business which would bring him in \$1,500 a year. He felt that he could not negotiate for any business which would violate the sanctity of the Lord's day, and he refused. "I lost the money," he said, "but I kept my 'Hallelujah.'"

F. R. Maltby reminds us, "Jesus promised His disciples three things—that they would be completely fearless, absurdly happy and in constant trouble."

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During a period of fierce opposition to organized religion in Soviet Russia, the secret police raided a humble home where they knew a Christian group met for study and worship. After identifying the offenders, the officer in charge announced that there were seven under arrest. "No," corrected an aged Christian, "there are not seven, but eight." Annoyed, the officer counted again. "Seven is all I find," he said. "Who is the eighth?" "Jesus our Lord," came the response.—DAVID A. MACLENNAN in *Preaching Week by Week* (Fleming H. Revell Company).

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Robert Browning insisted, "All service ranks the same with God. There is no first or last."

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It is not the way out we need; it is the way through. That way is the way of the Cross. On this way we can trust God to the very end and we can take Him with us until we hear His voice of welcome on the other side.

—SAMUEL YOUNG

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Frederick Robertson observed, "It is not the possession of extraordinary gifts that makes extraordinary usefulness, but the dedication of what we have to the service of God."

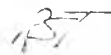
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God calls men into the ministry to preach His Word, not their own ideas or the current trends in human thought. A congregation can learn what men think through their newspapers, magazines, and other news media, but the question is: What does God think and say?—FARIS D. WHITESELL in *Power in Expository Preaching* (Fleming H. Revell Company).

## AMONG OURSELVES

Of course any month is "stewardship month" if we are thinking of the Christian's obligation . . . But if we are thinking of *training* our people in basic stewardship, it is helpful to devote a month each year to its special emphasis, using the effective printed aids so freely available (p. 17) . . . Education in giving is better than to have to pry money loose with tricks and stunts . . . But never let our people get the notion that stewardship is *only* a matter of money . . . There is no better place for the blending of evangelism and religious education than in Sunday school with our juniors . . . But, Pastor, do some of this wonderful work yourself—it will be your finest hour . . . The article "Obedience to signals from God" is a gentle but healthy reminder that the Spirit doesn't always work in conventional ways . . . Direct guidance is not outdated, in spite of occasional fanaticism . . . Let's be as efficient and systematic as we can, but remembering always that God's efficiency transcends ours . . . In divine matters nothing is truly efficient unless endorsed by the seal of the Holy Spirit . . . And nothing done in the Spirit can be totally inefficient, no matter how clumsy in the eyes of men . . . It's really true—Portland is beautiful . . . I was born there, or nearby . . . Just to see the Northwest will be worth every dime of the cost . . . But you will say, "All this—and General Assembly too!" . . . However, don't let vacationing rob you of the conventions . . . They could be even more valuable to you as a pastor than the assembly itself . . . With the current shortage of evangelists, why not have a week's missionary revival with a furloughing missionary? (p. 23) . . . Could be the greatest meeting for years . . . General Superintendent Lewis will leave shortly on an extended trip supervising our work in India, the Philippines, and Taiwan . . . Why not remember this trip daily in your family altar?

Until next month



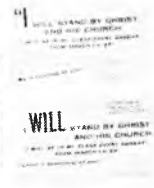
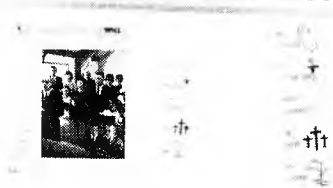
He that doeth the will of God abideth forever. 1 John 2:17

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A card is printed with five squares containing such phrases as "Disciples Slept," "Peter Denied," "People Crucified," and a picture of people in church. Each week the pupil is present, a seal bearing a symbol of victorious Christian living is placed over a square. When completed, it makes an attractive, colorful record of attendance. Space for member's name at top. Size 4 x 5", index stock. Come with seals gummed and perforated.

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